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CALVINIST-CONTACT

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How Many People Speak English?

By DONALD N. LARSON *

For all his scientific understanding and technological know-how, the average American — if he should overhear a couple speaking in a foreign language in his favorite supermarket — is likely to chatter about it for a week. He has learned to harness new sources of energy, put men on the moon and control all manners of pests and diseases, yet he remains amazingly ignorant of language, his most distinguishing attribute. Indeed, "monolingualitis" is endemic in the United States like in no country of the world.

The average American can scarcely believe it when he learns that nine out of ten humans do *not* speak English and sees little or no significance to the fact, once he accepts it. Yet Christians must take these facts seriously lest our ignorance cripple efforts to proclaim the gospel in every tribe, tongue and nation.

Too many of us, naively concluding that these nine out of ten will — must — ultimately learn English, fail to realize that 5,000 Buhids in the mountains of the Philippines can keep secrets from 400 million of us, and so resist at least some of the pressures which English-speaking people create for them in today's world.

Symptoms

Evidence of monolingualitis is abundant. Just ask your friends a few simple questions: How many languages can you name? How many languages are there in the world? How many languages are spoken by a million people or more? Perhaps their answers will lead you to conclusions similar to mine.

How many languages can the average person identify? The number varies widely, although certain patterns are evident. First, people name the language taught during their school days: Spanish, French, German, and so on. When they run out of names in this category, they shift to the languages spoken by their ancestors in the Old World. When this tack fails, they turn to countries currently in the news: Vietnamese, Arabic, Japanese, etc., or even wild guesses like "Congolese," which refers to the people of Congo (Zaire), who actually speak scores of different languages. Then there are always a few sharpies who recall their geography and toss out guesses like Chinese, Dutch, Assamese, Estonian, Australian, Indian, South American, the last three of which are not names of languages at all!

How many languages are there in the world? As yet nobody knows precisely, for pockets of people in isolated corners of the world are still being found who speak one language only. Some of these have dwindled down to a few hundred members and are found today only in remote corners of Latin America, Africa and Southeast Asia. New Guinea alone, for example, may have as many as 750 such groups, each with its own language. But Americans usually fail to approach even reasonable estimates, which today place the figure somewhere between 3500 and 4000, excluding differences in dialect.

How many languages are spoken by a million people or more? One would think that a million people speaking the same language would deserve at least a mention in school textbooks, yet it is amazing to find educated people guessing as low as "twenty-five or thirty" and as high as "five hundred or more." Americans seem to be unaware of the sheer numbers and sizes of the speech communities of the world. In fact, almost none of those interogated were even able to name the five languages with a million or more speakers indigenous to our hemisphere: Aymara in Bolivia; Guarani in Paraguay; Nahuatl (Aztec) in Mexico; Quechua in Ecuador, Columbia, Peru and Bolivia; Haitian Creole in Haiti. Some were shocked to discover that there were more than twenty such languages in India and Pakistan alone and fourteen in Russia, excluding Russian! Americans are indeed ignorant of these basic facts about the world's languages.

Causes

The causes of monolingualitis run deep and are far too complex to treat in a few paragraphs. One explanation, however, is to be found in the narrowness of public education, where a cursory examination of materials reveals a totally inadequate treatment of even basic and easily accessible facts about the speech communities of the world. The American press, radio and TV do little to expose the public to the linguistic dimensions of our international involvements. The average citizen has almost no understanding of how languages are involved in international trade, summit conferences or peace talks. Without such exposure, he cannot hope to understand the manifold problems running the gamut of human affairs that are generated by linguistic diversity in our world.

Another explanation is to be found in the overpowering presence and prestige of Americans in the underdeveloped areas where linguistic diversity is at its peak. At home our melting pot philosophy tends to wash out the traces of ethnic diversity in the second or third generation of immigrants to our shores, so that today it is impossible in most States for a person to secure a driver's license if he does not know English, no matter how well he can operate an automobile. At the same time, the overseas American expects people to talk English to him and virtually ignores those who do not.

Effects

For the average American the consequences of monolingualitis are perhaps not too serious, but when we contemplate the fact that nine out of ten Christians speak English, the problem takes on serious proportions: our Christian resources seem to be locked up in the English-speaking world! It would seem that the language of Christian worship, service and education should be that of the home and the heart, not simply the one which happens to be prestigious in a given area. With countless numbers who can be reached only via their mother tongue, can the church rest on its oars when it has planted itself only in the prestige language? Perhaps it *can*, but perhaps it *must not!*

Consider what has happened. Our economic strength has made it possible for us to assume most of the responsibility for the international missionary effort in modern times, yet most of the resources are selfishly focused on the communication of the gospel in English. In so doing we have unwittingly served the causes of Americanization or Westernization by forcing upon others the burden to learn English. In many countries, for example, a national Christian cannot aspire to the high offices of his church unless he knows English.

Gallons of ink are committed annually to the development and distribution of Christian literature in English, while only a few drops are committed to the translation of materials into other languages or for the support of those who can develop and distribute similar literature in their own mother tongues.

In no way should this be construed as a denial of the importance of English in the modern world, but it should serve to point out the serious economic effects of monolingualitis on our Christian mission. While we enjoy the luxury of reading any passage of Scripture in any one of a half dozen good translations, our Christian brothers in far-off lands may have only a book or two of the New Testament in a language which is not even their mother tongue. While we browse through new titles every week at our favorite Christian bookstore, our Christian brothers read and reread the same few volumes until they are threadbare.

Above and beyond the costs of translation, production and distribution of the Scriptures and Christian literature, is the expense of literacy campaigns to enable people to utilize the materials which are available. Countless numbers of people live in areas where socio-economic conditions make it virtually impossible for them to obtain materials, even if they could read them. Even more expensive is the provision of technical help in the solution of tricky problems involving language structure, writing systems and translation testing.

Each is an obstacle to progress and an expensive one to overcome. Yet if we believe that the church is not really planted until it is using the vernacular of its community, it is an expense which must not be overlooked.

Remedy

To treat our monolingualitis, we must not only be aware of it, but recognize its debilitating effects on our mission. Such treatment must be carried out along several fronts simultaneously. Religious periodicals must expose their readers to the issues stemming from the linguistic dimensions of missions. Schools and colleges must expose more of their students to the fundamental facts of linguistic diversity. Local congregations must give more attention to these kinds of problems in missionary programs and conferences. People must be awakened through every available medium to the sheer bulkiness of the problem of communicating the gospel to 3.6 billion people who say "Jesus loves you" in 3,500 different ways. Until the masses of Christians are cognizant of the problem, the present patterns of allocating resources are not likely to be altered. Only when they begin to see how Christians and non-Christians alike in the non-English-speaking world are neglected, will they review their present priorities and budgetary principles, find new alternatives and give new support to Christian brothers engaged in ministries involving other languages.

In fact, to continue on our present course is indeed risky, for more persons are born into the non-English-speaking world every day than into our own. At some point the tide will have to turn. Or better, we will have to turn it — and it will require all hands to do the job.

*) Dr. Larson is Professor of Linguistics and Anthropology and Chairman of the Social Science Department at Bethel College, St. Paul, Minn.

Jan.
Rev. J.W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

HOLIDAYING ON A RANCH is popular in Alberta and British Columbia where guest ranches offer horseback riding on scenic trails. (Department of Travel Industry, Victoria, British Columbia.)

URGENT APPEAL

to the Christian Reformed Churches and members thereof in Canada

The Government of Canada has made the laudable decision to allow entry into Canada to five thousand citizens of Uganda of Asian origin, who have been expelled by their Government. The first group is scheduled to arrive in Montreal within the next two weeks. After a few days of screening, the Co-ordinators for the Department of Manpower and Immigration in Halifax, Montreal, Ottawa, Toronto, Winnipeg and Vancouver will be responsible for the reception, distribution and settlement of these people in this Country.

No doubt the local Co-ordinator will find it difficult to find homes for these people in his district without the assistance of the citizenry. We are therefore presented with the challenge to come to the aid of Her Majesty's Government in providing food, lodging, and, where possible, employment for these people, or to cooperate with the local Co-ordinator in any other way. This Committee has taken the liberty to advise the Honourable, The Minister of Manpower and Immigration that the Christian Reformed Church and its members in Canada stand ready to help.

To carry out this committment, the Committee urgently appeals to the Congregations and to individual members, where applicable, to get in touch with the nearest Co-ordinator for the Department of Manpower and Immigration and ask him in what manner we can be of assistance to him in the discharge of our Christian duty.
"I was a stranger, and you took Me in...."

The Committee for contact with the Government of the Canadian Council of Christian Reformed Churches.

Rev. H. Numan, Sr., Chairman
Rev. R. Kooistra
Rev. A. Schaafsma
Jan van der Woerd

The following letter has been sent to the Minister of Manpower and Immigration in Ottawa:

September 25th, 1972

The Honourable,
The Minister of Manpower and Immigration,
Parliament Hill,
OTTAWA, Ontario

Attention: Mr. J. Swales
Co-ordinator for Ugandan Expellees

Dear Sir,

You will notice from the enclosed Urgent Appeal, which is to be published in "Calvinist Contact", a Dutch Canadian Christian Weekly, that we have taken the liberty to invite the Christian Reformed Churches in Canada, and its members, to support your local Co'ordinators from coast to coast in the reception, care for, distribution and settlement of Ugandan expellees.

If we can be of service in any other way, we shall be pleased to hear from you.

Respectfully yours,
For the Committee for contact with the Government of the Canadian Council of Christian Reformed Churches:

Rev. H. Numan, Sr., Chairman

per: Jan van der Woerd, member

Church Announcements

CHR. REF. CHURCH

Called

to Ottawa, Calvin, Rev. Menno S. Jorritsma of Covenant C, Cutlerville, Mich.

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NEW CLERK
CHR. REF. CHURCH
ESSEX, ONT.

The address of the new Clerk of the above Church is:
Mr. John Klaas,
R.R. #1, Essex, Ontario
Tel. No: 839-4086

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NEW CLERK FOR
CRC WINDSOR, ONTARIO

The new Clerk of the Ambassador Christian Reformed Church, Windsor, Ont., is Mr. Art Wagensveld, 2762 Lloyd George, Windsor 18, Ont, Phone: 948-9127.

HOLLANDSE KERKDIENST

Elke eerste zondag van de maand om 2:30 p.m. in St. Thomas Christian Reformed Church.

Koffie en koekjes erna in basement. Iedereen welkom.

CANADIAN REFORMED CHURCHS

Declined

for Hamilton, Ont., Rev. J. Mulden, of Cloverdale, B.C.

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NEW CLERK
GUELPH CHRISTIAN
REFORMED CHURCH

The new clerk of The First Christian Reformed Church of Guelph, Ontario is Mr. Dirk A. Tel. 4 Hillside Drive, Guelph, Ontario. Telephone: 519-822-3599.

Nieuwe Pastor in Maranatha Chr. Ref. Church Bowmanville, Ont.

Donderdag 7 September 1972 was een avond van grote vreugde voor de Maranatha Chr. Ref. Church in Bowmanville, Ont. Na een vacature van tien maanden kwam de gemeente samen voor de bevestiging van haar nieuwe predikant, Rev. C. Corvers, Wij waren dankbaar dat de Here de gebeden van de gemeente had verhoord. De bevestiging vond plaats door Rev. C. Tuyl van Whitby. Op Zondag 10 September deed Rev. Corvers voor een volle kerk zijn intrede, sprekend over Openb. 22:13. Op Zaterdag 16 September was er een ontmoetingsavond onder leiding van Mr. W. Piersma. Allen, oud en jong, namen hun aandeel om Rev. Corvers en zijn familie een welkom toe te roepen. Rev. Corvers op zijn beurt stelde zijn vrouw en kinderen aan de gemeente voor en dankte voor de hartelijke ontvangst. Na de officiele vergadering had iedereen de gelegenheid om persoonlijk met Rev. en Mrs. Corvers kennis te maken.

Moge de Here Rev. Corvers en zijn gezin hier rijk zegenen tot opbouw van de gemeente en tot eer van Zijn Naam.

A. Talsma

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Ordination of Candidate H. Bierman

Friday, September 22, 1972 was a special night for the Congregation of the Christian Reformed Church of Ingersoll. After a short vacancy the Lord gave us another pastor.

Candidate Harry Bierman, a graduate from Calvin College, was ordained as minister of the Christian Reformed Church of Ingersoll. This special service was held in the St. Paul's Presbyterian Church in Ingersoll.

Rev. Peter Sluys of the Chr. Ref. Chr. of Strathroy conducted the service. Elder M. DeVries read the scripture from Matthew 13 verses 44-52. Rev. Sluys delivered the sermon using verses 52 as the text for the night. The reading of the Form of Ordination was conducted by Rev. Henry Lunshof of the Chr. Ref. Chr. of Woodstock. The reading of the Form of Subscription was read by Elder A. VanOenen. Exhortion to the Pastor was done by Rev. Hendrik Getkate of the Chr. Ref. Chr. of Sarnia. Exhortion to the Congregation was done by Elder J. Kloet. Delegates from the Chr. Ref. Chr. of Strathroy East and Westmount, Woodstock, London, Wallaceburg, and Sarnia, welcomed our new pastor. Mayor Henry of Ingersoll spoke a word of welcome on behalf of the town council. After the induction a reception was held in the basement for the new minister and his family. We thank the Lord for giving us a new pastor.

H. Vander Vecht: Clerk

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Classis Estern Canada

Classis Eastern Canada examined on Wednesday, September 13, 1972 in its session in the Calvary Chr. Reformed Church of Ottawa-East candidates Frederick Heslinga, called by the Athens CRC, David J. Tigchelaar, called by the Immanuel CRC of Cornwall, and John Postuma, called by Calvary CRC, Ottawa. The examination was conducted in accordance with the regulations of Synod-1972. Synodical deputies of Classes Hackensack, Quinte, and Toronto attended the examination.

Classis decided to admit all three candidates to the ministry of the Word and Sacraments in the Christian Reformed Church. May the Lord of the Church bless Rev. Heslinga, Rev. Tigchelaar, and Rev. Postuma as they begin their work as undershepherds of Christ in the churches of their calling.

Adrianus Velthoen, S.C.

Poets and Organists

Artists may assiduously pursue the Muses, but in general they are not always industrious in the cultivation of the social graces. A notable example was Ludvig von Beethoven, who, during his lifetime was as renowned for his ill manners as he was for his music.

The Organist for this evening lacked charm nor virtuosity. Under his trained fingers the organ came alive and if anyone had doubts about the Organ, they would cherish such notions no longer as they would have to acknowledge that the Organ was the king of instruments indeed. A fact so well pointed out by the visiting Organist. There was unmistakable grace about his person as he faced the audience, explaining the music he wished to play.

Wistfully surveying the many, who had come to hear him, he remarked "When I see and hear of the troubles which beset mankind I feel downhearted, but when I play the lovely music of Handel, Schubert or Brahms, I feel somehow, that everything will come out alright". One is almost tempted to go along with this musical way of life's problems even to the point of surrendering to the pleasant influence of the noble poet Wordsworth, who one time said:

And the night shall be filled
with music,
And the cares that infest the
day
Shall fold their tents like the
Arab,
and as silently steal away.

Back in my mind there was the memory of another concert, held in this same large hall. A group of youthful singers sang a lovely song, based on a conversation with a black young man, whose reply to the question "How are you?" said: "If I-had had no bad luck, I would have had no luck at all."

At first this saying kindled a smile but then came the sobering thought of the anguish which was behind this witticism.

As Reverend Eldersveld once remarked "We do not go to the poets for our theology" and luck, good or bad, is definitely out. In the Book of Job, it is written "A man is born to trouble as the sparks fly upward". As we live our lives under the condition of 'the Fall', saint and sinner alike have troubles.

Then, one Sunday morning in Grace Church (Chatham) some families had little quests from the Hospital for handicapped children, which is near this city in South-Western Ontario. Some of the less retarded ones were taken to the Worship service. One little girl managed with great difficulty, with the help of an artificial apparatus, to walk by herself and with a smile of achievement, she settled in the pew. It was then, that I felt disconsolate.

Little by little the Organ music entered our consciousness. As a gentle rain on a parched soil . . . as the gradual opening of a curtain, revealing a vista of beauty, came the Music of Bach as a benediction.

Jesus, joy of man's desiring . . .
Drawn by Thee, our souls
aspiring

Our little friend, would never run as other children run, nor understand the music, but on her face was a smile of happiness as if one of the Angels had been sent to sit beside her.

As the poem and the sound of the Organ faded away, our Pastor spoke from the pulpit the timeless Word "Our help is in the Name of the Lord".

Ray Koning

CALENDAR OF EVENTS

Sep. 29 - Oct. 1	AACS Minnesota Study Conference. Location to be announced.
October 6-8	AACS Michigan Study Conference, Camp Geneva,, Holland.
October 9	Thanksgiving Service, sponsored by the Chr. Ref. Churches of Toronto Area, Silverthorn Collegiate, 291 Mill Rd., Etobicoke, 8:15 p.m.
Oct. 11	Fall Rally of the S.E. League of Women Societies, Burlington C.R.C., 2 p.m., Rev. J. Klomps. 7 p.m., Mrs. M. Buma and Mr. A. DeJong, Director of the Y.E.S.
October 14	AACS membership meeting, 1 p.m., 4th floor of Institute for Christian Studies, 229 College St., Toronto. Public Inaugural of Dr. Calvin G. Seerveld, 4 p.m. University of Toronto, Faculty of Education Auditorium, 371 Bloor St. W., (at Spadina). Informal Reception at Institute for Christian Studies, 4th floor, 229 College St., Toronto, at 6:30 — 9:00 p.m.
October 14	The ambassadors "in concert" Owen Sound Chr. Ref. Church
October 14	The Ladies Auxiliary of the Toronto District Christian High School, in Woodbridge, Ont., will hold Rummage and Bake Sale in the school, from 11 a.m. to 1:30 p.m.
October 14	THE GREGG SMITH SINGERS, Choral ensemble, Calvin College Fine Arts Center, Grand Rapids, 8:15 p.m. Tickets at the Music Dept., Calvin College, $12.00 for the series of five concerts. Write for complete information to the Music Dept., Calvin College, Grand Rapids, Mich. 49506.
October 15	Organ Recital by John Vandertuin, Grace Anglican Church, Brantford, Ont., 3 p.m.
October 19	Fall Rally of the Chr. Ref. S.W. Ontario League, Chr. Ref. Church, St. Thomas, 10:30 a.m. Guest speaker, Rev. J. Nutma.
October 20	The Ambassadors "in concert" Kitchener Chr. Ref. Church
October 21	The Ambassadors, Grimsby Chr. Ref. Church.
Oct. 23	8:00 p.m., formal dedication of pipe organ in First Chr. Ref. Church of Hamilton, Ont., Charlton and Hess Streets.
Oct. 28	ORGAN CONCERT at 8:00 p.m. in the Willowdale United Church in Willowdale, Ont. Organist Mr. Leendert Kooy A.R.C.T. Free Admission.
Nov. 25	Frisian Evening in Bowmanville, Ont. Further information follows per advertisement.

Opfiering Fan it Fryske blyspul
"De dûbele Marianne"

27 Oct. — Jarvis
28 Oct. — Bowmanville
1 Nov. — Strathroy
3 Nov. — Woodbridge

Oare plakken dy A bilang hawwe
skreauw as belje — M. Devries
R.R. 4, Simcoe — (519) 443-8010

Meetings Can. Home Bible League

Speaker: Mr. John Vander Boom,

October 12	Surrey, B.C.
October 13	Abbotsford, B.C.
October 16	New Westminster, B.C.
October 17	Vancouver, B.C.
October 18	Richmond, B.C.
October 19	Haney, B.C.
October 20	Langley, B.C.
October 23	Duncan, B.C.
October 24	Ladner, B.C.
October 25	Meeting of the combined Evangelism Committees of the greater Vancouver area to be held in the Burnaby C.R.C., Burnaby, B.C.

Thanksgiving Service Toronto

THANKSGIVING '72 is a service of praise sponsored by Christian Reformed Churches of the Toronto area to celebrate Thanksgiving Day with our neighbours.

The Rev. Dr. John H. Kromminga, president of Calvin Theological Seminary in Grand Rapids, Mich., will preach the Thanksgiving sermon. Combined church choirs will sing several selections, while congregational singing will be accompanied by a brass ensemble. The Thanksgiving offering is intended for Christian relief work, especially for Ugandan refugees.

THANKSGIVING '72 is to take place at 8:15 p.m., Monday, October 9. The location is the Silverthorn Collegiate Institute on 291 Mill Road in Etobicoke, just off the Burnhamthorpe Road. Coffee will be served after the service. Child-care will be provided in the nearby Rehoboth Christian Reformed Church, 800 Burnhamthorpe Road.

New General - Secretary W.C.C.

The Rev. Dr. Philip A. Potter, a Methodist pastor from the British West Indies, has been elected general - secretary of the World Council of Churches. Dr. Potter, 51, will succeed Dr. Eugene Carson Blake, retiring at 65.

Members of the Chr. Ref. South Western Ontario League
Come to our inspiring

FALL RALLY

to be held in the Chr. Ref. Church of St. Thomas
320 Elm Street
on October 19, starting at 10:30 a.m. D.V.
Our guest speaker, Rev. J. Nutma will speak on
"Geloofszekerheid"
in the afternoon we will hear and see about the latest developments on our Mission field in Honduras
Truly a meeting we will not want to miss!
Come and bring a friend.

Organ Recital

by

JOHN VANDERTUIN

at Grace Anglican Church, Albion and West Streets, Brantford.

Sunday afternoon Oct. 15th at 3 p.m.

Collection

John Vandertuin has recently returned from a six month study period in Paris, France.

This will be his only recital at Grace Church this year.

Printing

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Jewish Christian Picket Temple on Rosh Hashannah

SAN FRANCISCO (EP) — With placards held high and in strong voice, a group of a dozen or more "Jews for Jesus" conducted a demonstration of worship in front of Temple Emanu-El at Lake St. and Arguello here. The young participants insist on remaining a part of the Jewish community and found no better a time for making this statement to their fellow Jews than Rosh Hashannah — the Jewish New Year.

Earlier this spring, the Northern California Board of Rabbis, which was then headed by Rabbi Joseph Asher, senior minister of Temple Emanu-El, issued a scathing denunciation of the Jews for Jesus group, calling them apostates and saying they had no part in the Jewish community. Several members of the group attempted at one time or another to force the Northern California Board of Rabbis to reconsider this quarantine, but to no avail.

Barry Ellegant, a Jewish Christian who regularly attends synagogue as well as the First Baptist Church of Mill Valley, said: "We know that Jesus is the promised Messiah, that He died for our sins and that He gives us new life. Nevertheless, we recognize the fact that we are Jews. I was born a Jew and I'll die a Jew. And even though certain Jewish leaders might ostracide us and keep us from feeling welcome in the temple, like the apostles of old, ye shall continue to worship as Jews." Ellegant, 25, is a former science teacher in Racine, Wisconsin. He went to California last year where he found, through personal Bible studies, "a moving of the Holy Spirit upon me" that Jesus is indeed the Messiah promised in the Old Testament.

Another Jew for Jesus, Sam Nadler from New York City had this to say: "I didn't feel very Jewish last year at this time. I wasn't even aware of the calendar date of Rosh Hashanah. I was just dealing drugs and getting into Eastern religions. But since I have come to believe in Jesus, my Jewish heritage is really important to me. I believe it will take the kind of experience only Jesus can give to bring many of my young Jewish friends to a real appreciation of Judaism and what it's saying to people."

The group carried on the demonstration across the street from the temple so as not to interrupt the worshippers. Most of them wore black armbands with the Olympic symbol to indicate mourning for those members of Israel's Olympic team killed by Arab terrorists. They sang various Hebrew prayers including one from the Psalms, "Hine Ma Toy," which is translated "behold, how good it is for brethren to dwell together in unity."

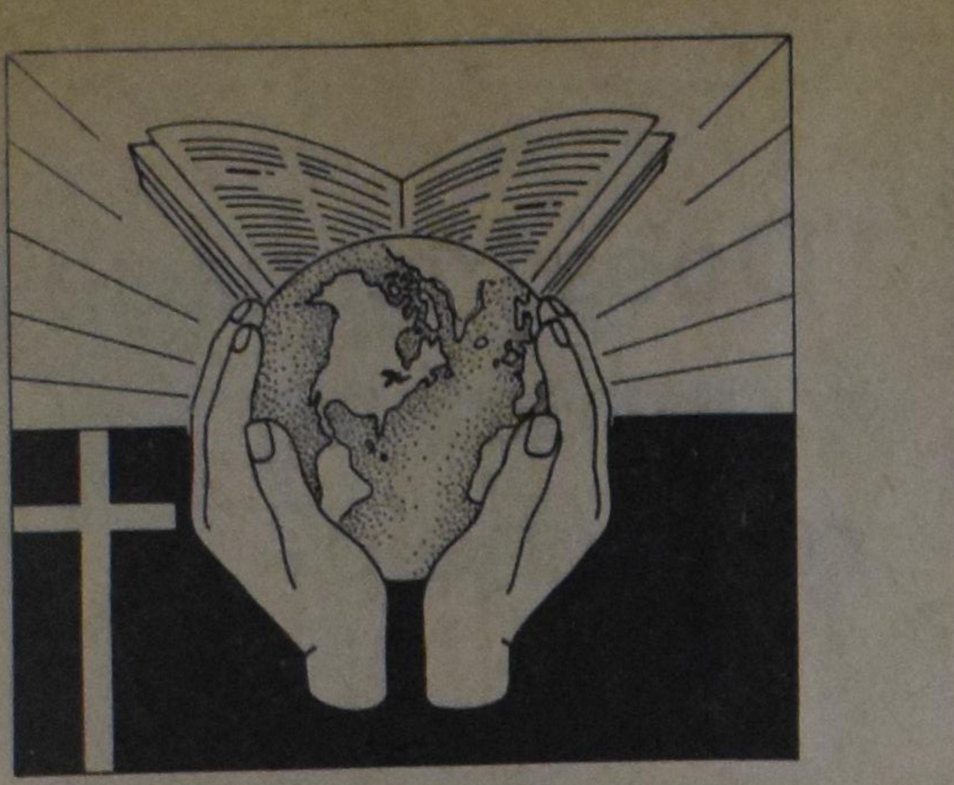
Calvin, GVSC Link Education Program

ALLENDALE — Calvin and Grand Valley State Colleges enter a new phase of growing cooperation between private and public institutions in western Michigan, as 18 junior-year Calvin students enter GVSC's Educational Studies Institute program in special education for the first time this fall.

"The cooperation," according to Dr. Dale Olsen, director of GVSC's institute, "will allow Calvin students to complete special education requirements leading to State certification, which are not currently available at Calvin." Students in the program will complete and receive their baccalaureate degrees from Calvin College, while receiving recommendation for certification from GVSC after successful completion of the program at Grand Valley.

Dual areas of concentration characterize Grand Valley's offerings in special education, combining more than one disability area, including educable mental retardation, emotional disability, and deaf education. Internships under the direction of master teachers in area special education classrooms, as well as on - campus courses and seminars, elements of the broad year - round program.

Eighteen junior - year students from Calvin College will be accepted each year in GVSC's junior and senior level program, so that commencing fall 1973, 36 Calvin students will be participants each year. An annual evaluation of the co-operation will be made by both colleges each spring.



RECONCILIATION

An organization like the Olympic Games, which were held in Munich recently, requires years of preparation. The whole world seems to be involved and the games themselves were telecast around the globe. The daily press also made them their headlines.

Less attention was given, at least by the press on this side of the ocean, to another organization in Munich, which also proved to be very effective. Three years before the games started a former accountant in Cologne, by the name of Herbert Muller, thought about organizing an evangelistic campaign during the games. The result was that people from scores of nations — including Arabs and Israelis — went home after the games as changed people. Muller's idea had a result of two thousand young Christians making it their task to witness of their Lord to the thousands of foreigners who had come to their country for the Olympics.

Tre American press media had virtually nothing to report about this evangelization, but European televiewers and newspaper readers followed the gospel witness closely. Muller's vision for a unified, well coordinated leadership drew together 37 varied organizations.

The Olympic effort marked the close of vigorous evangelistic activity in many parts of Europe. Thousands of young Christians were involved in festivals, door-to-door evangelism, coffeehouse ministries and similar efforts.

In this issue we publish an excerpt of an article by Edward Plowman in Christianity Today. *Mr. Plowman seems rather impressed by the evangelistic efforts of Munich. He even says that the gospel has gone out from Munich to the ends of the earth.*

What struck us most was the fact that Arabs and Israelis found "togetherness in Jesus" in Munich. This means something if we take into consideration that this happened at the same time of the murder of the Israeli athletes by Palestanian terrorists. This shocked the whole world and if there was at any time any hope of reconciliation between Israelis and Arabs, this hope was definitely gone by the expression of hatred in Munich. The Arabs had done unrepairable damage.

But lo and behold, what no diplomatic action or the United Nations, what no single person or an organization of persons can do, is done by the Spirit of the Lord through His gospel.

This is a marvel. People can not be farther apart from each other than Israelis and Arabs were under the tension of the happenings in Munich, but the Holy Spirit brings them together at the foot of the cross.

The foot of the cross — it is the only place where true reconciliation can be found, reconciliation with God and reconciliation between men, whether it be between Arabs and Jews, or between races, or between my neighbour and I.

Only the gospel of Christ makes a new beginning in a man's life.

D.F.

Jesus People at the Olympics

WASHINGTON, D.C. — A massive "Jesus witness," at times more spectacular than the Olympic Games themselves, flooded Munich during the seventeen days of the Twentieth Olympiad, says a report in current (September 29) issue of *Christianity Today* magazine.

News Editor Edward E. Plowman reports he saw Arabs and Israelis find "togetherness in Jesus" at the time of the tragedy involving Palestinian terrorists and Israeli athletes. He also interviewed two West German Communist journalists who were converted to Christianity during the evangelical blitz; one said he plans now to enter full-time Christian work.

The Jesus task force involved more than 2,000 young people. They were fielded by thirty-seven Christian outreach organizations coordinated by accountant Herbert Müller from the Stuttgart area. About half the youths were imported from America, including gospel rock groups and the fifty-voice Bethesda Singers from Wenatchee, Washington. The latter were kept busy for days, says the article, singing and testifying to thousands in the main out-door theatre after Olympic officials canceled the free entertainment featuring nude sex acts there.

"Thousands of Bibles, gospels, and tracts in Eastern European languages were gobbled up by athletes and tourists from Communist bloc nations," the report continues. Literature distribution teams working aboard trains bound for Iron Curtain countries were ejected several times upon complaints from Communists, asserts Plowman.

The young people staged music festivals and witness marches, manned coffeehouses, and rapped about Christ all over the city. Plowman says a pair of young Communist journalists cited "the futility of politics to solve the world's ills" as a factor in their conversions. One, Udo Lemke, 24, is quoted as saying; "Having a world led by unchanged men will not do."

The young Christians were perhaps at their best during and immediately after the bloodbath that marred the Olympics, Plowman observes. "Clusters gathered outside the Olympic Village in prayer vigils as a somber mood settled over the city... Guitars and tracts were laid aside; believers sought quietly to comfort non-believers."

A Jesus paper published two days after the tragedy featured a front-page photo of Egyptian Joseph Faragalla, 35, a United Nations accountant, shaking hands with "Jew for Jesus" Ron Phillips, 22, of Chicago. The headlined caption: "We have found love and unity in Jesus."

The events, covered widely by European newspapers and television but virtually ignored by the American press, moved an Australian journalist to suggest that sports had failed as a medium of world unity but that the Jesus people were proving Jesus to be the answer.

Despite security, some Christian youths were able to enter the Olympic Village almost at will, the article says. Their main mission: giving Bibles to athletes from nations where printing of them is banned or tightly restricted. "Many, especially Rumanians, eagerly secreted away Bibles and other gospel literature," says Plowman. "Soviet and Bulgarian athletes eluded supervisors and did likewise."

Plowman concludes that the Gospel "has apparently gone out from Munich to the ends of the earth."

The newsman's Munich visit was part of a longer research tour in connection with his forthcoming articles and a book on the global spread of the so-called Jesus Revolution.

Family-Type Motion Picture planned by Reader's Digest

HOLLYWOOD, Calif. (EP) — To reflect a "wholesome" American life, and to counter the "sex and violence" films currently flooding U.S. theaters, the Reader's Digest will begin producing family movies.

In cooperation with United Artists, the periodical has already begun production on a $2.4 million musical version of Tom Sawyer — the first in a series.

Editors are looking at material in their own magazine as subjects for possible future movie projects.

ABS Elects Astronaut Frank Borman to Honorary Post

NEW YORK (EP) — The astronaut who read the Genesis account of creation to the world while orbiting the moon during the Apollo 8 mission on Christmas Eve 1968, has been elected honorary vice president of the American Bible Society.

Col. Frank Borman, an active Episcopal layman and senior vice president of American Airlines, told the Society's 156th annual meeting in May that the Bible "contains truths set down for a less sophisticated generation of mankind, but the seeker will find that the principles underlying those truths remain timeless."

THE DAILY BREAD FOR THE UNEMPLOYED

We pray: "Give us *this day* our daily bread", but it seems that the Unemployment Insurance Commission wants the unemployed to wait for their daily bread for quite a while. I will tell you the story of one of Canada's labourers who lost his job on June 2nd 1972 and till now has not yet received any payment from the Unemployment Insurance Commission. I take it that he is not the only proverbial exception to the rule either.

Mr. N. was fired on June 2nd and this was his own fault.

After a few days he reported to the Unemployment Insurance Commission Office in his neighbourhood, where he received a few so-called "claimant's reports".

He knew that there would be a waiting period of at least two weeks, so he sent in his first report on June 17th, which, however, was returned to him on June 22nd with a note informing him that he was guilty of **"early mailing"**. N. was too fast. I wonder why he was not informed **that his claim had** been received — thanks for your prompt attention — but that payments could not begin before such and such a date.

When Mr. N. asked for further information, he was told, that he would have to wait: three weeks for severance payment, plus two weeks normal waiting period plus an additional three weeks as fine for the error which had resulted in the loss of his job.

During July, therefore, Mr. N. had to live on welfare support, which was sufficient to pay the rent of the apartment, but did not leave much for the daily bread and other necessities of a family of four.

On the 16th of that month he also sent in his "next claimant report", hoping that this time he would not be too early, nor too late, but just in time.

On August 1st there was no cheque from the Unemployment Insurance Commission, nor on August 14th. Mr. N. became rather desperate. He went to the office of the Comm. and was advised that he might receive a cheque by the end of the month of August and in the meantime should ask for assistance from the municipal Department of Welfare. He went there on August 15th.

On that same date I decided to see whether I could be of any help. Many of the ten lines of this office of the Unemployment Insurance Commission did not produce a reply, but finally, I got a lady at the other end of the line with the information that they could not do anything for Mr. N. as long as I did not have his **social insurance number.** At the office for the unemployed you are apparently only known as a number. Since I did not happen to have this number either, I had Mr. N. paged at the office of the Welfare Department, which was not a simple matter either, so that I wonder whether I would have got through to Mr. N. without using my title. Having the necessary information I spent another hour or so to get back at some officer of the Unemployment Insur. Comm. office. I then was informed that the social insurance number of Mr. N. was of little help, since all cheques are mailed from Belleville and the report from headoffice had not come in as yet. I said that it seemed almost unbelievable to me that the officers here could not obtain the necessary information. Annoyed with the situation, I asked to be allowed to speak to the supervisor. The telephone lady informed me, that she would ask her supervisor to return my call, but that this official would not be able to help me, since the supervisor did not have access to the files! I asked how this could be possibly true. I also enquired what the use is of having supervisors who have no access to the files of their own "customers". Note the strange situation: first they need a number, then they cannot help you since the one cannot phone Belleville and the other cannot get the files. During the rest of that day no supervisor contacted me.

Hence, today, August 16th, I made another attempt. This time I was more successful. After the usual long wait, I finally talked to a supervisor. He promised me to get the file (in his own time, he said) and to phone me back. This he did. He was very thankful that I had enquired for Mr. N., since the office did not know either his address or his telephone number. Hence no cheque could be sent to him. Yet, Mr. N. had received a letter from this office dated June 22nd and this letter had his proper address. Moreover, the day before Mr. N. had been in the office himself. Furthermore, he had come to the office often and phoned numerous times. It seems strange that I had so little trouble to find a social insurance number and that the Unemployment Insurance Commission cannot discover an address or a telephone number of a man who has been in contact with them for months.

It seems to be true that the poor have no helper.

I'd like to conclude with three suggestions:

1. Do not loose your job ever. But in case you might loose your job, I hope you'll soon find another one.

2. It might help the unemployment situation and the Unemployment Insurance Commission to employ a few more people to produce a more efficient service in filing not only numbers, but also addresses and telephone numbers and in cutting down on the precious time of fully employed people who now have to wait so long before they receive an answer.

3. The unemployed could not be blamed if in the future they would refer to the Unemployment **Insurance** Commission as the Unemployment **Insecurity** Commission.

August 16, 1972 Dr. R. Kooistra.

P.S. I am happy to report further that my efforts were not without result. A few days later Mr. N. received his first cheque and was able to pay the rent for August which was much overdue.

R. K.

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Oct. 9	Oct. 6	Oct. 4 noon
Oct. 16	Oct. 13	Oct. 11 noon
Oct. 23	Oct. 20	Oct. 18 noon

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From other Presses

Worse than Apartheid

From an editorial in Himmat, a news magazine published in India.

From the shores of Arabian Sea at Mombasa, over the mountains, through the Rift Valley and the jungles, *laborers from India built the railway which opened up the heart of Africa.* In the coming two months descendants of these laborers will be travelling along the same railway line in sealed and guarded trains from Uganda to the ports of Mombasa and Dar-es-Salaam.

Africa is their home, but they have been asked to quit in 90 days. They were born brown. Could they help it? First the 5,000 non-Uganda Asians were asked to quit and now 23,000 Asians holding Uganda passports.

President Amin says he wants "to liberate the economy" from the hold of the Asians. The president must be having strange economic advisers because if Indians leave it will create more unemployment and dislocation of the economy. Accusations that Asians are plotting to set fire to businesses is disconcerting. Even if someone else sets fire to a couple of Indian businesses the wrath of the Africans can be directed against the Asians. One hopes that the people of Uganda, with their traditional generosity, will not easily be misled. But there is a danger that before the Indians quit violence may break out.

The first consideration should be the safety of these people. The second, their smooth conveyance and welcome in Britain and India and other Commonwealth countries ready to receive them.

It is worth asking what would happen if South Africa's white government served the same quit order on as many Indians in Durban who hold South African passports. What an *uproar there would be in the whole world!* But when a lone, black despot does the same, the world is too stunned to react. People have not quite woken up to the fact that a black man can also persecute.

There seems to be double standards of judgment when it comes to racialism by the black and by the white. It will be interesting to watch whether the Organization of African Unity takes up this issue as courageously as President Nyerere of Tanzania has done. President Nyerere has said that by the same logic of President Amin that British passport holders are Britain's responsibility, Ugandan passport holders are Uganda's responsibility.

If President Amin's precedent of kicking out the nationals of a state goes unchallenged it could have profound consequences in future.

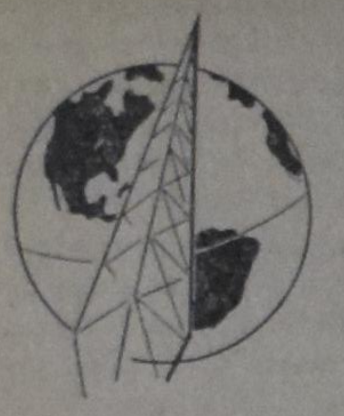
Apartheid, which is attacked, is a process of separate development according to races. At least certain facilities are extended in terms of government loans, grants, services for the economic development of the races concerned. Amin's action is worse — it is racial expulsion.

In the next three to six months the issue of the Ugandan Asians will be settled. But what concerns us more is what is going to be Uganda's future? President Amin in his own words first "knocked down" the Israelis and then "knocked down the Asians." Unless he changes his mode of operation, whom will he knock down next?

There are strong tribal feelings in this country which is a conglomeration of four kingdoms with little in common. Will Uganda withstand the winds of time? The example of President Yahya Khan shows that when inhumanity creeps into the judgment of rulers, nations can disintegrate.

What is going to be the philsophy of black Africa? The white man's world is ebbing, the black man's hour has come. What will he do with it? The world yearns to see him use his authority in a nobler way and create a world where all men can walk in dignity and freedom.

(Edmonton Journal)



KNOW YOUR Back to God Hour

The act of faith which prompted some visionary Christian Reformed men to recommend to Synod in 1938 that we begin an experiment in radio deserves recognition. Their planned forsight can be labeled nothing less than visionary — and how their initial efforts were used! Today, 98.6% of all United States homes have at least one working radio. The average household has 5.1 sets! In Canada the same is true. In 1971, 94.8% of all the cars manufactured, left with factory installed radio equipment. And on every single one of those radios, the voice of Dr. Joel Nederhood, radio minister of The Back to God Hour, could be heard.

The domestic English broadcast continues to be carried every week on more than 300 stations. These are located from coast to coast, in the USA and Canada. In addition, Dr. Nederhood, who believes that our time is a time for crossing barriers, for erasing distance, and probing countries with powerful radio waves, is also heard on a total of 35 radio stations overseas, reaching an estimated audience of 110,000,000 people. From the super-power facilities of Trans World Radio, in Monaco and Bonaire, and other short and medium wave stations, Dr. Nederhood brings God's Word daily to audiences throughout Europe, Asia, South America, India, and Southeast Asia.

World-wide acceptance and use of the English language heightens the impact of our overseas English broadcast. Over 330 million people use the English language. And all of them are within hearing distance of Dr. Nederhood's daily broadcasts!

Dr. Nederhood believes that "without doubt, radio is one of the most important tools now being used to bring the gospel to the countless millions of our world who can be reached in no other way. The great sense of urgency we all feel compels us once more to redouble our efforts. Our concern is the world's need for the gospel, and radio is an exceptionally effective tool."

In the USA and Canada there are more than 7,000 radio stations. The Back to God Hour is now carried on many of these stations in such large metropolitan areas as Chicago, New York, Toronto, Vancouver, and Los Angeles. But to reach greater masses we need broader coverage in the large metropolitan areas, where millions make their homes. In some of these areas station policy prohibits the sale of time to religious broadcasters. With this policy in mind we have developed various public service programs: the 15-minute *Masterplan* program, the 5-minute daily *Insight* program, and one-minute Spot announcements. These are currently being used on more than 100 stations.

As director of The Back to God Hour, Dr. Nederhood is also editor of *Today* (The Family Altar). He is a graduate of Calvin College and Seminary, and received his doctorate in theology from the Free University of Amsterdam.

The ministry of Dr. Nelerhood is the ministry of the Reformed faith. Many hear it and believe. Dr. Nederhood is concerned... We thank God you are, too!

PASTORIAL COUNSELLING

REV. RALPH HEYNEN

PINE REST CHRISTIAN HOSPITAL CHAPLAIN

"Does Marriage Counselling really help?"

I'd like to talk with you today about the subject "Does Marriage Counseling Really Work?" It seems that everytime I talk about marriage counseling, or when I mention the word "marriage counselor", or when I advise people to go and see a marriage counselor, I get a few rather angry replies. A few telephone calls and a few letters were received in the last few weeks because I must have advocated marriage counseling in one of these articles I wrote, and usually these letters are along this particular line; at least these are: "We tried marriage counseling and it didn't do a bit of good." Or, "All the man who counseled us for our marriage was interested in was to help us to get a divorce and to get rid of our problems in that way. Had we known that we wouldn't have spent our money in seeing him." Somehow or other, there are a lot of people who have a feeling that there is something wrong with marriage counseling, and that this is something that you should try to avoid because of the fact that it doesn't always work out the way you would like to have it work out. I'd like to talk about this a little bit, particularly in the light of these few responses that I have received. Two of these responses, I am quite sure, no marriage counselor would ever be able to do a great deal for them or able to help them to any great extent, because they didn't really want any help. In the one case the wife complained of the fact that the marriage counselor didn't help her husband become more competent as a lover or a sexual partner and as a result he didn't really do much for their marriage. In the other case, it was expected evidently by the husband that the marriage counselor was going to change his wife so that she would no longer rag him, but that she would be like his mother who always was kind, considerate, generous and soft-spoken. Now when you go to a marriage counselor and expect him to work those kind of miracles you're expecting the impossible.

I'd like to talk a little bit about this whole subject of "Marriage Counseling" and some of the implications that go with it. I recognize that there are some of you who may not agree with what I say, especially from your own experiences. The first fact that I would like to stress is that many people wait much too long before they go to see a marriage counselor. I see a number of people after the lawyer has told them, "You ought to go and see a marriage counselor first before you actually sue for divorce."

There is no other point for divorce, they really want a divorce, or they want a separation, but since the lawyer feels that it would be better for them to try to make a go of it, when he points out the dangers that there are in divorces, they object to a marriage counselor, and they come in almost an unwilling way. One of the first questions I ask people when I am to counsel with them is "Do you really want to make your marriage work?" and I want a positive answer from both the husband and the wife, for otherwise there isn't too much advantage in sitting down and talking with people and discussing problems and then find out after all they really want a divorce anyway. So it's almost a waste of energy and a waste of breath and a waste of effort to work with people who really don't want to work at their marriage but who are looking for a lawyer who will solve their problems by getting them a divorce. A second factor that I find, that is very common, is that only one of the two parties is willing to come in for counseling. Now this presents a very real problem, and I know a number of marriage counselors who don't want to take on a person if only the wife or husband come in and they complain about their mates. I have found that there is some help that can be given even though you only see one of the partners in the divorce. Because of the fact there are two people who create the problems, they are building a wall and the wall is built up of bricks that are laid from both sides. There is no innocent party in a divorce. There is no innocent party in a marriage problem because both people are involved; marriage is an interaction and basically you find in marriage counselling that it is not the people themselves that are necessarily sick, but the marriage is sick, the marriage is fractured, or the marriage is splintered and for that reason you like to help them try to put the pieces together in order to develop a better relationship. Now in this situation when one of the two partners comes in and seeks for help and when this one person is willing to work and is willing to be honest, then some help can be given. It's not the most ideal situation, but very often you will also find that if a person seeks for help and advice, after a few weeks the other party will also want to get involved.

A third thing that I find in marriage counseling today is that many people are so easy and so ready to talk about separation or divorce. There's something about the atmosphere in our country that seems to tolerate divorce. It's no longer a disgrace to get a divorce; it's no longer a disgrace to be married one or two or three times because of the fact that this is so common in our culture. We frequently see people who have been married before, or both of the partners have been married before; they've been divorced and now are again having trouble, and often these kind of people have a tendency to say, "Well, we can always get a divorce. It's not that serious, it's not that difficult." Particularly with the new laws that are being passed it is so much easier just to dissolve the partnership and take out of it what you can. The trouble is that people don't realize often what divorce really means, what hardship it can cause to both partners in marriage, particularly upon children, who often become the center of the whole thing, and even sometimes it comes to battling out in court who is to have the custody of the children. When you have children of seven, eight, or nine years of age, do you think they have their ears closed to this kind of thing? Don't you think they feel this sort of thing? To me it becomes very important that such people do all they can to solve their problems so they can live in a good way with one another.

Now this question whether marriage counseling really helps, it may depend upon the counselor. Of course, there are a lot of quacks in this field, as we know. But I think more definitely it depends upon how much the two partners in marriage, the two quarreling people, are willing to invest of themselves. How much are they willing to give? How honest are they ready to be? Are they really interested in working out a solution? I don't mean that we just try to patch things up and say "Let's just forgive and forget", but that we honestly express our feelings and discuss them together and find out possibly that we're not as far apart as we thought we were, or that in marriage it isn't wrong to express anger because if you can't express anger you most likely can't express love. I believe that Scripture teaches us quite clearly that this is one of the things that we should be working for, not first of all to say, "Well, we can always get a divorce; I'm getting sick and tired of this situation", but going together to a pastor or to a marriage counselor and finding help. There is help available; many, many people are being helped by marriage counselors. I have seen tremendous changes in families that have taken place through sincere, honest marriage counseling, and for that reason use it. To me it is one of the means that God gives in order to help people solve their disputes and to live in a more happy and understanding way. In our outpatient department at the hospital we have a number of people who are involved in marriage counseling; some of them are being helped in a most remarkable way; others in turn find no help. You will find a percentage of failures in marriage counseling, and this is one of the things that we have to accept when we try to help people; but with God's blessings, and if two people are really interested in making a go of a marriage, marriage counseling can be tremendously effective. I would suggest that if you are having problems, don't wait so long; sit down and talk with your pastor about it or go to see a counselor and you will find that more help is available than you had dreamed of.

OUR THOUGHT FOR TODAY: When we pray we must not expect that God is going to do for us what we ought to be doing for ourselves. Prayer is not an escape from the struggles, but it is an incentive for them; it is the strengthening power that enables us to fight the good fight of faith.

CRIME FALLING, FBI DIRECTOR SAYS

WASHINGTON, D.C. (EP) — The over-all crime rate is not going up, and people are beginning to have more respect for police officers as they did in this country's past

That from L. Patrick Gray III, acting FBI director, was his reply to a question, "will (the crime rate) ever go down?"

The rate of crime, Gray said, has been decreasing since 1960. In 80 of the major U.S. cities with populations of 200,000 or more, crime is on the decrease. He cited more cooperation by citizens with law enforcement officers and more money being pumped into law enforcement as reasons for the decline.

Of special interest to

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The World Around Us

China and Nuclear Weapons

A few weeks ago the London based International Institute for Strategic Studies issued its latest report called, "The Military Balance 1972-73". Many of the findings in the report have been common knowledge. For instance, in spite of the arms treaties signed between the Soviet Union and the United States, and the continuing arms limitations talks, each super power spends about the same large amount of money on defence. Each is capable of destroying the other in a second strike, and although the number of missiles and warheads may differ somewhat, over-all strength is about equal.

More interesting was the information that China is steadily improving its defence production and is deploying not only medium-range missiles but also intermediate ballistic missiles capable of reaching Moscow. The Soviet Union is aware of this fact and has shifted many of its anti-ballistic missiles to intercept those coming from the direction of China. In addition, fully one-quarter of the Russian ground forces are now deployed to defend against a possible Chinese invasion.

The Russian response to China's growing nuclear arsenal and increasingly more sophisticated delivery system is interesting because it is not unlike that of the United States. The explicit rationale for the Nixon Administration's expansion of the anti-ballistic missile (ABM) system in early 1970 was to guard against the possibility of a Chinese attack in the 1980s and thus to ensure the reliability of American defence commitments in East Asia and the Pacific. Both super powers view China as a potential aggressor and all possible precautions are taken.

These measures are all taken in spite of the fact that China has always maintained that it is developing its nuclear arsenal and delivery system for self-protection. From the time that China first began to get into the nuclear field there were two major streams of opinion within the country. One group wanted China to undertake a slow nuclear development with the accent on peaceful purposes so that the new science would be used to help economic development. The other group, which quickly gained the upper hand, saw a nuclear development for military purposes as more important. They reasoned that China had a strong army, but that this was no defence against a military attack with missiles. The country could be destroyed and the Chinese army would not be able to reach the enemy to offer combat. At the time this argument was forwarded there was no indication, of course, that the Soviet Union would someday seem a bigger threat than the United States. Now that this is the case, China's view has not altered. The Chinese army can combat Soviet ground troops but has no defence against missiles fired from beyond the Ural mountains (i.e. in Europe). Since the development of an ABM system lies one step beyond the development of an IBM system, the Chinese followed the path of the Americans and Russians of the early fifties when all they could think of was massive retaliation as the best defence against an attack.

In line with this reasoning the Chinese have opposed the nuclear proliferation treaty as only assisting the two super powers. The way the Chinese see it, the fewer nations have nuclear weapons, the easier it is for these who do have them to coerce those who are without. Therefore China has officially taken the position that nations should decide for themselves whether they want to develop a nuclear arsenal.

The Chinese leaders obviously believe that more nuclear powers would mean more troubles for the Americans and Russians than for themselves. The two super powers would have to pay more attention to others, would have to diversify their own nuclear arsenal to meet danger from other possible enemies and would therefore pay less attention to China.

That the Chinese still view the rest of the world with distrust is quite understandable. For the past two hundred years western countries (including Russia) have tried to exploit China whenever possible. Once the communists took over in 1949, only Russia was willing to help the ravaged nation and even this friendship soon soured. China is still poor when compared to western countries. Even so, she finds it necessary to spend about 10 per cent of her gross national product on defence, and one-fifth of this money is devoted to nuclear development and research. In addition, a large portion of China's advanced scientific and technical manpower has also been assigned to this field. And the end is not in sight; much has to be done yet.

Even though China has opened its borders to foreigners, there is still very much that is not known in the west. We still feel rather insecure by this giant colossus with almost 700 million people and since we are conditioned by political propaganda, we mistrust them somewhat and are certainly not going to accept their claim that they are spending all this money and effort on nuclear arms just for self protection. We also see the regimentation of those millions as intrinsically bad and our mistrust increases. But if we are a little more objective, we have to admit that it is easy for pluralist North Americans, who have six percent of the world's population and 35 percent of its wealth, to attack regimentation of China, which has about 25 percent of the world's population and four percent of its wealth.

We can reassure China that our intentions are peaceful, but Chinese have a long memory and can certainly think back to the forties; in addition, there are about one million American soldiers stationed in a semi-circle around her. The other part of the circle is completed by the armies of the Soviet Union. Action still speaks louder than words and the Chinese have greater reasons to mistrust us than we have of mistrusting them.

China is still a recently-humiliated colossus, determined above everything never to be humiliated again by foreigners. If massive sacrifice of individual freedom is what is required to achieve that aim, it seems prepared to make the tragic sacrifice. If much of the hard earned money has to be used to build sophisticated missiles (which will be outdated shortly after which other ones have to be built at even greater cost) to ensure the independence of China, the people do not have to think about this twice. The decision of the Chinese to build a nuclear force as well as intercontinental ballistic missiles is therefore a logical outcome of their desire to remain independent.

(Next week: China's navy)

J. J. Bout

HI NEIGHBOURS!

Travel to Western Canada

Often I have received a letter that starts: I was planning to write you before this but . . . Well, I too, was planning to write before this, but sometimes you have an experience you would like to talk about which is so exceptional, that it is better to wait a while. We can sit back and look at it, sort out our thoughts and find a more meaningful way to express them. This sitting back was what was needed because there had been such a wealth of beauty opened up that it was difficult to truly absorb it all. You see, I had the good fortune to make a trip. Not to Europe or to the Bahamas, to Mexico or Hawaii, but within our borders. We travelled to Western Canada. If one was to make this trip by plane, one would lose the gradual opening of the beauties of Nature which is waiting for us. Northern Ontario is magnificent. Many people find all the forestry boring, but there is a fascination about so much forestry, so many miles of trees. I could copy the description in travel folders, but they do not point out the awareness of the magnitude of what it must have meant years ago to plan this railroad. The endless stretches of uninhibited forest so much rocky soil on which the track had to be built. At times the rock is so near that one could almost touch it as you travel through, and so high that you look straight up to see the very top of a large boulder as the train glides swiftly by. The small and large lakes, looking so peaceful and serene.

While on the lookout for some signs of habitation in this vast wilderness, suddenly you view a lake, on the opposite side of which is a small city or town. Built close to the water's edge is a lovely white church with its slender steeple pointing to the sky. It's a lovely sight. The homes are often of wooden frame construction and one wonders how they can be warm enough in the middle of a Canadian winter. The sky is clear, the blue seems like a deeper blue here, the white more pure. Miles and miles go by and not one sign of life is seen.

As suddenly as one enters the wooded areas so suddenly you leave it and the plains of Manitoba open up. It has its own particular beauty. Hills with many lakes and ponds along the railroad track on which wood ducks peacefully glide and relax.

The prairies are so vast, the horizon seems so endless. The grain elevators along the track keep one informed as to which province the train is travelling through.

The wheat fields, becoming ready for harvesting, blessed by summer sun, and the farmers fervently hoping for a market. What a problem they have been faced with these last year's growing a fine crop only to be frustrated by quotas, and lack of storage, etc. It appears that visits to China and Russia by our V.I.P.'s in the last few months, have given the farmers new hope.

It is remarkable how great the distance is between farms or ranches. One must certainly be prepared for a long lonely winter, and be assured of a trustworthy "set of wheels" to visit your nearest neighbours. How hard the seasons were for our pioneer forefathers who had horses and a covered wagon for travelling the stretch - out miles.

Saskatchewan, and before you know it, the grain elevator announces you are dealing with the Alberta Wheat Pool. The prairies have very large and beautiful cities — Winnipeg, Saskatchewan, and finally Edmonton.

When we later travel through Edmonton by car, one is aware of the parkways so tastefully surrounded by grassy slopes, large flower beds, and the wide and cold north Saskatchewan River. Bridges always enhance a city's attractiveness and Edmonton has well built and beautiful bridges. The Legislature building with its soft lights in the evening is a sight to behold.

A city built on two levels is always interesting and when one is below, the homes built on the heights gaze gracefully down from the wooded surroundings. The view from the upper level is breathtaking. A large park, a fine Children's Zoo and one can picnic within the sound of traffic and yet have a feeling of being away from it all.

Edmonton has so many interesting places to visit, the campus of the University of Alberta, the Jubilee Auditorium, a historical museum and Queen Elizabeth Planetarium. Its Provincial Museum and Archives of Alberta is considered the best of its kind in North America.

If one is fortunate enough to be in this city during July, one can enjoy its annual festival: "Klondike Days" when the city appears to have turned the calendar back several decades.

Alberta is a province offering such a variety of interests to tourists that one could visit it almost anytime of year.

We were there in the warm summer days of August and there was an abundance of beauty awaiting us. Our host and hostess had arranged an itinerary which made the utmost of the time at our disposal.

A visit to Alberta's game farm is a unique experience. When one observes animals from many varied countries of the world it is hard to imagine a lion and camel frolicking in the snow which piles high in and around Edmonton. The animals have such a large acreage in which to roam, that they must be very much at home in this environment.

The main point of our Western visit was naturally a visit to the Rocky Mountains. It was planned that we were to take a scenic route through Red Deer. The David Thompson highway is the most interesting way to travel. The fact that the highway was being improved and occasionally we were dwarfed by the gigantic equipment used for this purpose made it even more interesting. At one point, the road was completely "under construction" and when it was clear we needed at least the width of a car on which to travel, a huge monster came toward us, and when within several feet of our front bumper it turned sharply. A road had been prepared, that is an honor, but the way this was done, left us all with our mouth open, holding our breath, hoping the driver would see us in time. We truly felt like ants.

Soon the forests opened enough to show us the beautiful blueish foothills, but as long as I live I shall never forget the first glimpse of a mountain. It appeared hazy at first, but soon the top was visible, the tree line and above this the grey rocks of our first mountain. What an experience! And as you travel on the highway which winds around and between the hundreds of mountain peaks, you realize a mountain is a magnificent gigantic, phenomenon. Here and there one can see a rock slide, then snow. It appears in the distance as the icing on a birthday cake, only its many feet in thickness.

For people who have said of mountains: "If you have seen one, you have seen them all." I would say: "Get new glasses friend, for not one is similar to another." After "oh's" and "ah's", and "see this" or "see that" we soon ran out of adjectives to describe what we were seeing. The Bow River was our first taste of an unpolluted clear, cold mountain stream.

Camping later that day, with the sun going down behind the mountains, gave us an early evening. When rain began to drift in later that too was interesting. It seems as though the haze around the mountain tops just descended and engulfed us.

During late evening and night we were introduced to cold mountain air. And cold it was! Several pairs of pyjamas, sweater, several good blankets were needed to keep everyone comfortable. But morning air, clear and cold, very soon changed to a lovely summer day when the sun changed the color of the mountain from blue to mauve to rose to grey.

Then the days were filled with experiences that will always be a happy memory. Young brown bears around the garbage cans intrigued every camper, very tame big Horn Sheep stood to be petted, and were unconcerned as all traffic stopped near the Columbia Ice Fields.

As we travelled the highway to this unusual place I was reminded of a line in a travel brochure: acclaimed the world over as one of the most beautiful highways during the summer, this one hundred and fifty miles of dazzling mountain peaks standing stark against the intense blue sky is a never forgotten sight. I say: Amen! to that.

The ride by snowmobile across this ancient field of ice, nearly 2,000 feet deep, is exciting. The Columbia Icefield is the source of the rivers and streams that flow into three oceans. The drive over the Athabaska Glacier shows the deep turquoise color in its crevasses. This deep shade is also reflected in so many of the lakes in these parts of the Rockies. As the water trembles down the mountainside in a wild abundance of foam, the tiny turquoise particles of rock are brought down with it. These rest on the bottom and the clear water of Lake Louise, Peyto Lake, etc., appear in a most breathtaking shade.

Water falls too are beautiful as the water tumbles wildly down between high mountainsides, and a climb to the Johnston Canyon and Upper Falls is well worth the effort.

No one would fail to take a ride on a cable car, either up the side of Whistler's Mountain or Mount Norquay. We took the latter ride and when the sign at the top reads: 7,000 foot level, you are amazed it only took 7 minutes to reach this spot 1,300 feet from where you boarded the car. From here you have a beautiful view of Cascade Mountain, Mount Rundle, Tunnel Mountain and the Bow River Valley. To the right lies the lovely city of Banff with its world famous hotel in the background.

We were able to include a trip to Calgary as part of our vacation. Travelling along the highway we had to say farewell to our beautiful and unforgettable mountains. The only sad sight all during the 10 days was a strip mine. Necessary? It brings a livelihood to many people and produces a product of benefit to others. But what a sore spot on miles and miles of beauty.

Calgary, built against the foothills of the Rockies, also provides a sight to remember.

So much beauty is almost too much to absorb in a few days and now back home I am still enjoying the vivid memories of the attractively designed landscaped flower beds in Sioux Look Out, shaped like the map of Canada, complete with "great lakes," to the panoramic view from an airplane window as we silently said Au Revoir to Edmonton. The scene of Western provinces became a patio - block - design. What a beautiful country we live in. No matter how you travel by boat along the coast of British Columbia, by car through Ontario, Quebec, or Nova Scotia, on the ferry or on the bridge, by train or plane, we have a great deal to enjoy. Let's be grateful that most of us have the opportunity to see it. Man made beauties we can see everywhere but they can never measure up to what God has created.

Thank you Albertans for a grand trip.

—From your Neighbour.

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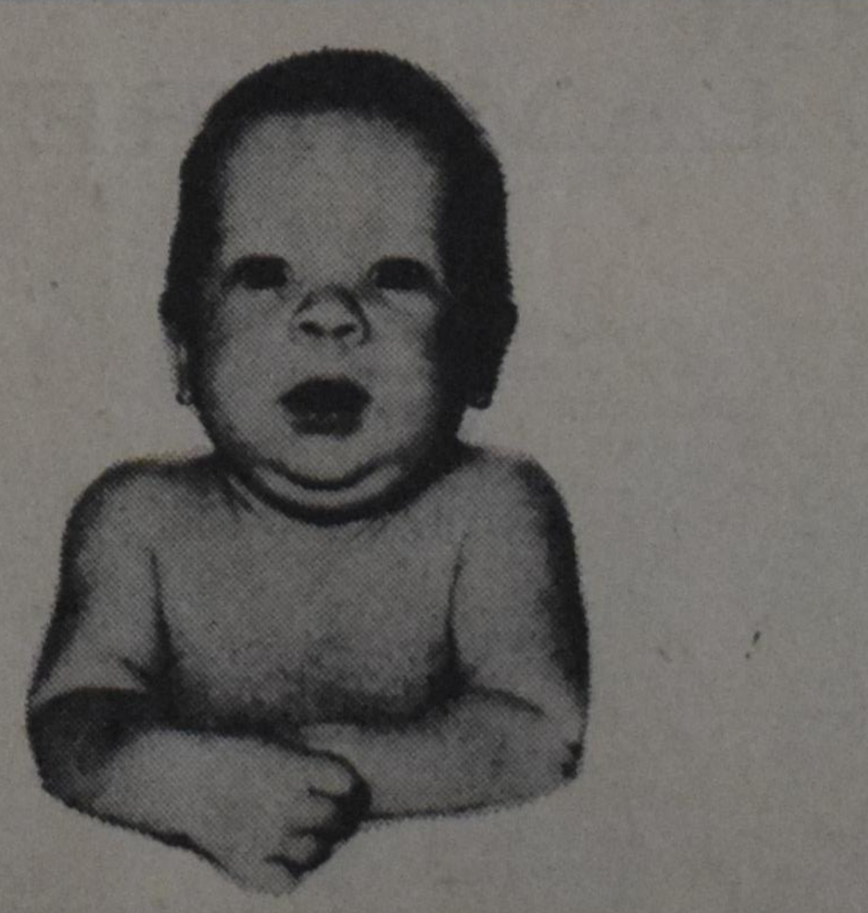

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Bezoek aan Canada

door Gé Verhoog ❷

In dit artikel wil ik trachten weer te geven, wat mij besprong: het verschil tussen beide continenten. Het oude Europa en het nog jonge Canada met zijn politiek zelfbewustzijn, economische onafhankelijkheid en vooral rijke bodemschatten. Hier gaat een wereld open, dacht ik toen ik ontdekte hoeveel immens grote gebieden nog ontgonnen kunnen worden en ik hoorde en las van ertsen en mineralen, delfstoffen die rijkdom aanbrengen. Hoe is het toch mogelijk, dat jonge werkkrachten liever in de werkloosheid-wet hun hand ophouden omdat zij geen werk hebben, terwijl in andere landen zoveel werk ligt te wachten —

Ja. die bodem van Canada. De rotsgebergten van Muskoka, Midland — staande op het hoogste punt en dan zien hoe de natuur steeds weer bouwt en afbreekt; hoe de rotsblokken omhoog rijzen en neervallen. Geen aardse bouwmeester kan het landschap zo verzinnen; het is alsof bergen en dalen door een kunstenaarshand van hoge rang zijn gevormd en vanzelf erkent men dan toch God als de opperste kunstenaar en bouwmeester. Ons land is zo geheel anders, maar als de zon over de lage polders schijnt en het frisse groen afwisselt met de dorpen en boerderijen; als de ruige knotwilgen langs de smalle sloten staan en het bonte vee droomt in de sappige weide; als de Veluwe paars fluweel is door de bloeiende heide; als de niet omvangrijke, maar mooie bossen van Drente en Brabant sprookjes van pracht zijn — dat is ook een schoonheid die ons gelukkig maakt, maar hoe geheel anders.

Ik denk aan de ongelooflijk mooie tocht langs de meren van Muskoka, de Indianengebieden, het Algonquin-park en de complete jungle die ik bij de Moon-river zag: een stille rivier met aan beide zijden hoog oprijzend geboomte met een paar peddelende kanovaarders. Mijn gedachten schoten meteen naar midden-Afrika, Nieuw Guinea, Jungle. In ons land wordt gevochten om behoud van een stuk grond met bomen, waar men een vierbaansweg wil leggen . . .

Een levende geologie in Canada. Graniet uit de oude tijden, tekenen van de ijstijden, gelangde stenen die oer-ouderdom verraden: ik heb veel in mijn koffer meegenomen. In ons land organiseert men zoekdagen, dan gaan wij naar een zandafgraving omgeving Veluwe, waar in een 20 tot 40 meter diepe zandafgraving wel eens een agaatje gevonden wordt of een brok jaspis dat duizenden jaren geleden door de rivieren van Duitsland en Frankrijk in onze streken werd meegevoerd en hier bezonk: ons land is immers een aanslibsel! Hier dacht ik aan, toen ik in Canada de enorme rijkdom zag aan stenen en mineralen, toen ik zelf fossielen vond en ik van vele kanten fossiel gesteente en prachtige stenen ten geschenke kreeg. Dit maakte mij overgelukkig en ook daarom raak ik niet uitgepraat over Canada.

Interessant was ook mijn tocht naar Ilderton, wat een uitgestrektheid en wat een wondermooie natuur. Daar is de stilte werkelijk te horen. Vaak denk ik: "Als het in de hemel zo mooi is, ben ik al dik tevreden." In ons land is wandelen een arbeid geworden van: links en rechts uitkijken voor het verkeer, opletten vanwege de vele borden met bevelen en aanwijzingen en niet de aanvechting volgen van het tellen gaan van de bordjes "Verboden toegang".

(wordt verrolgd)

Vrouwen vestigen records in verkiezing in Brits Columbia

door Sam Ross

(Canadian Scene) — Het parlement in Brits Columbia gaat er heel anders uitzien! Voor het eerst in de geschiedenis van de provincie is er een socialistische regering aan de macht gekomen. De New Democratic Party heeft voorheen driemaal geprobeerd het heft in handen te krijgen, maar de de partij behaalde pas op 30 Augustus van dit jaar de overwinning.

Het nieuwe parlement bevat een record aantal vrouwen. We hebben er de boeken op nageslagen, maar het is, zover we hebben kunnen vaststellen nog nooit gebeurd dat er zes vrouwen zitting hadden in een parlement of een wetgevende vergadering. Het is bovendien opvallend dat er twee kleurlingen zitting hebben in het parlement, n.l. Mevr. Rosemary Brown uit Vancouver Burrard en Emery Barnes, de vroegere voetballer, uit Vancouver Centre.

Vijf van de zes vrouwen zijn getrouwd en twee van hen zijn al sinds 1966 lid van het parlement. Dat zijn Mevr. Pat Jordan en Mevr. Eileen Dailly. De in B.C. geboren Mevr. Jordan vertegenwoordigt North Okanagan. Zij is een gediplomeerd verpleegster en heeft in de onlangs afgetreden Social Credit Regering dienst gedaan als Minister zonder Portefeuille. Mevr. Daily is eveneens in Brits Columbia geboren en vertegenwoordigt Burnaby North. Mevr. Dailly die lid is van de New Democratic Party is vroeger onderwijzeres geweest en heeft zitting gehad in onderwijsraden. De vier andere vrouwen zijn allen lid van de New Democratic Party.

Mevr. Rosemary Brown is in Jamaica geboren, en dit is de eerste keer dat een kleurlinge zitting heeft in een parlement in Canada. Zij heeft aan McGill University en aan de Universiteit van Brits Columbia diploma's behaald in Maatschappelijk Werk, zij is lid van de "Royal Commission on the Status of Women", zij is streekvertegen-woordigster van de "National Black Coalition" en heeft nu dus als vertegenwoordigster van Vancouver Burrard ook nog zitting in het Parlement.

Mevr. Karen Sandford vertegenwoordigt Comox op Vancouver Island. Zij is lid van de World Federalists, de "Voice of Women" en SPEC (een anti pollutie organisatie), terwijl zij tevens een leidende figuur is in de federale kiesvereniging van de NDP.

Mevr. Daisy Webster vertegenwoordigt Vancouver South. Zij is onderwijzeres geweest en heeft het boek *Growth of the NDP in B.C.* geschreven, waarin zij in gaat op de geschiedenis van de arbeidersbeweging van 1900 tot 1970.

De enige ongetrouwde vrouw in de groep is Phyllis Young, die Vancouver Little Mountain vertegenwoordigt. Zij is vroeger stewardess geweest, maar is thans werkzaam in research werk voor de B.C. Federation of Labour. Zij is in Michigan geboren en is zowel burgeres van de Verenigde Staten als van Canada. (Zij is in 1965 naar Canada gekomen en is sinds die tijd erg actief geweest op het gebied van zaken die met de federatie en met regering te maken hebben.

De overwinning van de New Democratic Party heeft de zetelverhouding in het Parlement als het ware volkomen omgekeerd. Onder leiding van David Barrett behaalde de NDP 38 zetels, Social Credit 10, de Liberalen 5 en de Conservatieven twee.

In het Westen heeft men thans een New Democratic Regering in Manitoba (gekozen in 1969), in Saskatchewan (gekozen in 1971) en in Brits Columbia. In Alberta heeft men een Conservatieve Regering (gekozen in 1971).

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

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Onze Nederlandse medewerker meldt ons:

De Generale Synode van de Nederlands Hervormede Kerk benoemde in een speciaal daarvoor belegde vergadering tot scriba en secretaris-generaal van die kerk, Dr. A. H. v.d. Heuvel, hoofd voorlichting van de Wereldraad van Kerken. Dit ter voorziening in de vacature door de pensioennering van Ds. Landman.

De stemmen verhouding was 32 voor, 22 tegen.

Dr. v.d. Heuvel liet vanuit New York weten de benoeming wel te zullen aannemen en omstreeks half-November zijn werkzaamheden in Nederland te zullen aanvangen.

De benoeming geschiedt voor onbepaalde tijd, maar de Synode stelde een commissie in, die zal nagaan of een benoeming op termijn wenselijk is.

Drachten, 16 Sept., 1972 Cn.

IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door CORNELIUS LAMBREGTSE

(56)

Vader brengt soms een stuutmaele patrijseieren mee, die hij te voorschijn maait als hij het lange gras in dikke zwadden voor zich neervelt. Die mogen Fansje en Wantje dan uitblazen en de doppen aan een touwtje rijgen. Hij vindt het wel jammer voor die arme vogels, maar Vader zegt dat die eieren toch verlaten zouden worden nu hun nest open en bloot was komen te liggen. Als de eieren nog niet bebroed zijn, vangt Moeder de inhoud op in een glas en klutst er suiker en melk door en laat Vader die vloeistof drinken. Die heeft dat wel nodig, want die is gedurende de maaitijd zo mager als een lat. Met een bezorgd gezicht zegt Moeder dat ze liever een paar gulden minder heeft dan dat hij zich dood werkt. Maar Vader lacht daar om, en in gedachten spint hij verder aan zijn mooie droom om van 't najaar een mooi nieuw varkenskot te bouwen van het geld dat hij stiekem overboert, zelfs nadat hij Moeder 's zaterdags een veel groter weekloon overhandigd heeft dan gewoonlijk. Hij bewaart dat op een geheim plekje, ergens op de zolder, maar dat plekje weet geen der andere huisgenoten.

Fransje heeft een poos geleden ook echt geld verdiend. Dat was in de kruisbessentijd, toen al de buren zomaar in de boomgaard mochten en bessen hebben geplukt voor Van Boven. Dat is de eigenaar van de boomgaard, en hij is ook de eigenaar van het rijtje woningen die hij aan Fransje's ouders en de andere buren verhuurt voor een gulden per week. Van Boven mag dan de naam zijn waarmee men hem aanspreekt, maar achter zijn rug kent iedereen hem als de jood. Of hij die naam te danken heeft aan zijn uiterlijk — want hij lijkt inderdaad op een jood, met zijn korte gestalte, zijn kromme neus, en zijn zwart kapje dat op zijn lange witte manen geplakt zit — of aan bepaalde praktijken, kan niet met zekerheid gezegd worden. Maar Fransje heeft in elk geval bessen voor hem geplukt. En telkens als hij zijn emmertje vol had, bracht hij het naar het appelschuurtje achter in de boomgaard. Daar woog Van Boven de inhoud en betaalde meteen het loon in koperen centen uit. De grotere guust beschuldigen de jood er onder elkaar van dat hij vooral het kleine grut bedriegt door net te doen alsof de bessen minder wegen dan ze in werkelijkheid doen, maar Fransje vond het heerlijk dat de man hem telkens betaald als hij weer een emmertje vol had. Bovendien vond hij het verrukkelijk zomaar in die boomgaard rond te mogen lopen alsof die van hen was, en hun huis vanuit die hoek te kunnen beschouwen, dat nu ook in de boomgaard scheen te staan, door al de bomen waarachter het bijna schuil ging. Ook heeft hij er nog drie vogelnesten in ontdekt, een daarvan zowaar in de bessenstruik die hij aan het plukken was. Maar al die nesten waren leeg, daar de jongen al lang uitgevlogen waren.

Toch denkt Fransje met gemengde gevoelens terug aan die gemene dorens die de vreugde van het geldverdienen aanmerkelijk verkoelden. Eén doren boorde zich helemaal onder zijn nagel, waar hij daarna afbrak, en dagenlang heeft dat ding zitten zweren. Hij kan ook nu nog de rode lijnen zien van de schrammen die de struiken op zijn armen achtergelaten hebben. Hij zou veel liever de rode en zwarte bessen — die hier respektievelijk wienbeiers en schoenlappers genoemd worden — helpen plukken, maar de buurkinderen hebben gezegd dat de jood daar geen kleine guust voor wil hebben, want die knijpen de rijpe bessen stuk, en hij kan geen "natte" plukkers gebruiken.

De jongste broers en Wantje beginnen het reeds over de zomervakantie te hebben. Ze zeggen dat ze blij zullen zijn als ze drie weken lang niet naar die rotschole hoeven te gaan, maar wat de jongens betreft, spreekt er weinig overtuiging uit hun woorden. Arjaan zal dan hele dagen koeien gaan wachten, en al is dat geen zwaar werk, toch laat hem dat geen tijd voor wilde avonturen met hem telkens betaalde als hij weer een emzijn meer bevoorrechte vriendjes. En Vader heeft Kees reeds voorgespiegeld dat diens diensten zeer gewaardeerd zullen worden op het land. Want al doet hij zijn landarbeid meest in het aangenomen, dat wil nog niet zeggen dat hij er de kantjes maar wat afloopt. Integendeel, hij staat bekend als een der beste arbeiders in de omtrek, dus heeft hij een eer op te houden. En daar moeten allen aan meewerken. Vader deinst er zelfs niet voor terug Moeders hulp in te roepen als het buitengewoon druk is, tot groot ongenoegen van Bram en Maria, die er van overtuigd zijn dat Moeder meer dan haar handen vol heeft met de huishouding.

Verder is vakantie natuurlijk een bij uitstek geschikte tijd om te gaan rapen. Nu ze een varken hebben, kunnen ze de kosten van het voer aanmerkelijk verminderen door zoveel mogelijk erwten en gerst en tarwe te lezen tijdens en na het oogsten van die gewassen.

Kees hoopt maar dat er nog een vrije zaterdag voor hem overschiet, want hij heeft een prachtig plan gemaakt met een van zijn makkers, Jan van de bakker, uit de stationsbuurt. Dat plan was het gevolg van een aardrijkskundeles op school waarbij de meester het had over het verdronken land dat ergens achter de dijken van hun eiland moet liggen. Hij had verteld dat dit land bij laag water bloot komt te liggen, en bereikt kan worden, en dat er nog sporen van vroegere bewoners te vinden zijn . Kees had waarschijnlijk nog nooit met zulk een grote belangstelling naar een les geluisterd, daar hetgeen hij vernam al zijn avonturiersinstinkten wakker riep. Toch had hij de meester maar half geloofd, daar hij nog nooit van dat verdronken land gehoord had van mensen van hun eigen dorp. En de meester was tenslotte een vreemdeling hier, daar hij uit Holland kwam. Maar toen hij er thuis naar vroeg, heeft Vader het verhaal van de meester niet alleen bevestigd, maar nog uitgebreid, daar hij in zijn jonge jaren veel dijkwerk verricht had en geholpen had met het vervaardigen en neerlaten van zinkstukken. Toen heeft Kees ook vernomen waar dat verdronken land precies gelegen is. Het ligt helemaal achter de Hontenissepolder, nog een eind voorbij Moejane's huis. En toen is het plan geboren om er met Jan van de bakker heen te gaan zodra er zich een zaterdag voordeed waarop eb en vloed gunstig zouden zijn.

Kees heeft echter één fout begaan door in zijn opgetogenheid Fransje allerlei verhalen voor te spiegelen over die avontuurlijke tocht. Dat was weliswaar heel natuurlijk, want waar het hart vol van is, daar loopt de mond van over — hoewel Kees wijselijk niets van zijn plannen tegen Vader en Moeder vertelde — maar hij besefte aanvankelijk niet dat Fransje's oerinstinkten eveneens maar weinig nodig hadden om te ontvlammen. Want reeds na het eerste verhaal heeft Fransje nagenoeg geschreeuwd: Kees, mag ik dan ok mee?

Natuurlijk mocht hij toen nog niet mee. Want dat kon niet — dat was veel te ver en te gevaarlijk. Hij was nog veel te klein en Jan van de bakker zou wel geen kleine jongens mee willen hebben. En als hij, Kees, en Jan wat zouden vinden, dan zouden ze vast en zekker iets voor Fransje meebrengen.

Maar ondanks al zijn grotejongenspraat heeft Kees toen reeds begrepen dat hij zijn grote mond had moeten houden over zijn mooie plannen, want Fransje zou hem nu niet meer met rust laten tot hij zijn zin had. Kees is zijn vriendje er reeds op aan het voorbereiden dat het waarschijnlijk wel een drietal zal worden, als er al iets van komt.

Hoe dichter de geschikte zaterdag naderbij komt, hoe minder Kees laat merken met welke grote plannen hij rondloopt. Hij is er desnoods mee verzoend dat hij Fransje mee zal moeten torsen, maar een woord van Vader kan het hele plan in duigen doen vallen. Het hangt er nu maar van af of Vader niet het een of ander baantje voor hem heeft op het land. Hij heeft met Jan afgesproken dat als hij niet werken moet, hij hem om zeven uur zal komen roepen. Kees heeft alles tot in de fijnste bijzonderheden geregeld. Na het avondeten zal hij zo gauw mogelijk naar buiten fienkelen en zoveel mogelijk uit Vaders buurt blijven. Niettemin zal hij vroeger dan anders naar bed gaan om geen argwaan te wekken. En dan zal hij verder maar hopen dat als Vader al iets beraamd had, hij het eenvoudig zal vergeten te zeggen, daar Kees nergens te zien is.

Maar Franjse veegt met één enkel gezegde dat hele weefsel van fijngesponnen berekeningen als een spinneweb uit Kees zijn handen door doodbedaard onder het avondeten te zeggen: Mergen gae'k mie Kees en Jan van den bakker mee nae de ziëdiek.

Kees heeft het gevoel alsof de grond vanonder zijn voeten wegzinkt. Zijn hart begint hevig te bonzen, en na een dodelijke blik naar Franjse geworpen te hebben, verbergt hij zijn vuurrood gezicht onder een gebogen hoofd over zijn eten.

Even is er een stilte waarin het tikken van de klok als hamerslagen in Kees zijn oren klinken. Dan is er het gebrom van Vaders stem die heel gewoon en kalm zegt: A-je mae oppast da-je gin kattestreken uutaelt en nie an't waeter zit E gin viertjes stoken, ee!

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

WOLKEN

Op weg naar Australië vlogen wij op een hoogte van 38,000 voet. 38,000 voet is een enorme afstand en ook al zijn er geen wolken, die het uitzicht belemmeren, dan nog kun je niet zien of het land of water is waar het vliegtuig overheen vliegt.

Als je zo'n zes of zeven uur op zo'n hoogte vliegt, dwalen je gedachten wel eens af. Je tuurt uit het raam en je ziet de ene wolkenmassa na de andere onder je weg kruipen. Je beseft wel, dat je nu aan de andere kant van de wolken bent, je bent er niet onder maar je bent er boven. Maar verder is de blauwe hemel evenver weg als wanneer je op de grond staat en je geen wolken aan de hemel ziet.

Er staat in de bijbel, dat Jezus eens zal wederkomen — wederkomen op de wolken. Als je op een hoogte van 38,000 voet vliegt, dan lijken die wolken op de aarde te liggen. Voor de discipelen, die natuurlijk nooit gevlogen hebben, moet de boodschap van de engelen zeer tot hun verbeelding gesproken hebben. Indien dezelfde engelen aan ons, mensen van de twintigste eeuw, de boodschap hadden moeten brengen, hadden zij waarschijnlijk andere woorden gebruikt.

Hij zal weerkomen op de wolken. Maar wij vlogen boven, ver boven de wolken. Als nu eens de tijd zou zijn, die God bepaald heeft voor de afronding van de wereld-historie, dan zou het wel eens kunnen zijn, dat wij Jezus tegenkwamen.

Zodra zo'n gedachte opkomt, wil je die natuurlijk meteen wel onderdrukken. Je wilt niet dat je gedachten een twijfel zouden toelaten aan wat er in de bijbel staat. Er staat dat De Zoon des mensen op de wolken van de hemel komen zal (Mattheus 24:30). Natuurlijk betekent dit niet dat Jezus alleen maar komen kan op een dag, dat er wolken aan de hemel staan en niet op een mooie zomerse dag. De bijbelse boodschap gaat niet over wolken, maar over Zijn wederkomst. Het gaat er niet over of Hij de wolken breken zal, maar dat Hij de tijd breken zal door Zijn wederkomst. Hoe de Heiland precies dat Verbond van Zijn Vader tot complete vervulling brengen zal is niet het punt, maar dat Hij het tot vervulling brengen zal is het punt. Niet dat op zekere dag een aantal huizen uit de hemel zullen vallen, maar dat Jeruzalem uit de hemel nederdalen zal en God Zijn woning bij de mensen maken zal, dat is de boodschap.

Als of God dit bevestigen wilde gebeurde er iets op 38,000 voet hoogte. We passeerden een wolk-kolom. Het zonlicht speelde wat met de watermassa's en ziedaar: een klein stukje regenboog, niet boven ons maar onder ons. Het teken van God's Verbond.

Het duurde maar even, niet langer dan een minuut. Maar het was lang genoeg om de boodschap op te vangen. Toen kwam onwillekeurig die oude psalm in onze gelachten:

God zal Zijn waarheid nimmer krenken
Maar eeuwig Zijn verbond gedenken.

Wij vlogen dankbaar verder.

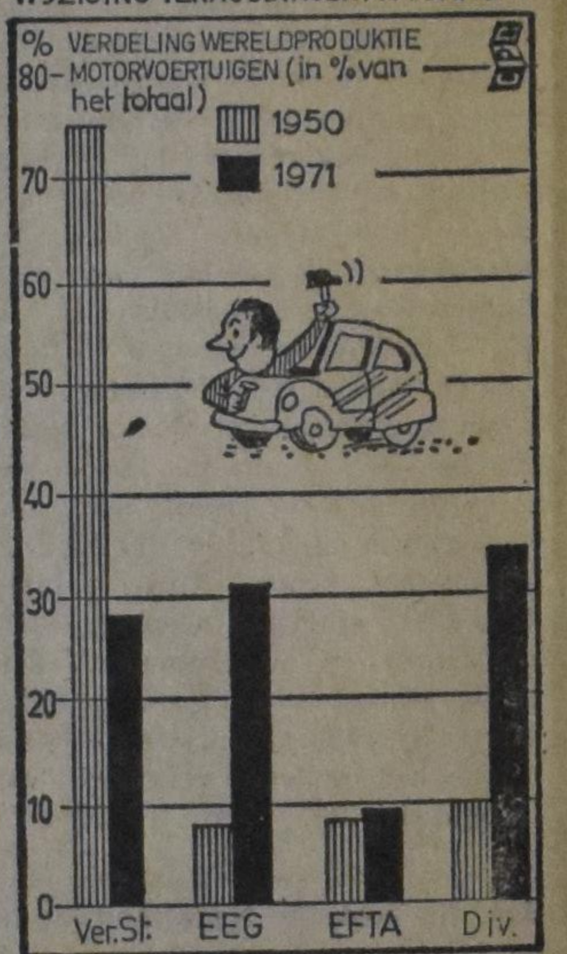
D.F.

Wereldproduktie anto's steeg met 13%

E.E.G. IN GROTERE AUTOMACHT DAN DE VER. STATEN

Vorig jaar is de wereldproduktie van auto's met ca. 13% gestegen. De Amerikaanse produktie van personen-vrachtwagens met ruim 20%. Maar ondanks de stijgende Amerikaanse produktie zijn de verhoudingen in de autowereld drastisch aan het wijzigen. Dit blijkt uit cijfers van de Automobile Manufacturers Association en de Ver. Naties. In 1950 was de wereldproduktie van auto's voor bijna 76% in Amerikaanse handen. Ondanks dit Amerikaanse geweld kwam deproduktie in de rest van de wereld steeds sneller op gang.

WIJZIGING VERHOUDINGEN AUTOMACHT



Niettemin bedroeg de Amerikaanse produktie in 1965 nog ruim 45% van de wereldproduktie. Maar de landen van de EEG waren toen al gestegen tot 24, 6% van de wereldproduktie. De verschuivingen in de wereld van de automachten verliep steeds sneller volgens het patroon: Amerikaanse produktie stijgt maar de andere landen komen steeds beter op dreef.

Vorig jaar bedroeg de autoproduktie van Europa (EEG en EFTA) bijna 40% van de wereldproduktie, daarmede was Europa het autoproducerende kontinent van de wereld want de Ver.Staten bleven ver onder dit percentage. De EEG alleen overtreft Amerika want hun aandeel in de wereldproduktie bedraagt ruim 30%. De produktie van de EFTA-landen steeg maar weinig, zie grafiek.

Onder de groep "diversen" in de grafiek valt ook Japan. De Japanse produktie steeg vorig jaar met ca. 8%, ook al daalde de produktie van vrachtauto's.

Uit de grafiek blijkt duidelijk dat "de rest van de wereld" een steeds groter aandeel in de autoproduktie verwerft.

Vergeleken met 1950 is het aandeel van deze groep bijna verviervoudigd, vergeleken met 1965 is hun aandeel in de wereldproduktie ruim verdubbeld. Deze opmerkelijke toename komt vooral op rekening van de landen Japan, Rusland en O-Duitsland.

FRANSJE ONS NIEUW VRIENDJE

"In Zijn arm de lammeren",
door Cornelius Lambregtse.
Uit.: T. Wever, Franeker.

Hier hebben we iets, dat maar zelden zal voorkomen: een boek, dat met de lezers van een blad wordt besproken, terwijl het erin verschijnt als feuilleton. Zo is het met "In Zijn arm de lammeren". Het geeft U de gelegenheid om straks Uw oordeel met het mijne te vergelijken. (Straks. Want ik ben U natuurlijk een eindje vooruit en heb het slot al gelezen!) Het lijkt me ook een reden om dieper op de inhoud van het boek in te gaan dan ik anders zou doen, daar die over de weken zo'n beetje het bezit van onze Nederlands-sprekende lezers is geworden. Zit U er recht voor?

De sleutel tot het verhaal vond ik in de ontroerende opdracht, die luidt: "In precious memory of my only son Calvin John who at the age of three years and seven months had finished his earthly sojourn and on the day of his departure said: "I am going home to Jesus. Don't cry, Daddy." Een aandachtige C.C. - lezer zal echter -ook zonder dit te weten- al beslist hebben, dat Mr. Lambregtse zo'n boek slechts kon schrijven, omdat hij eenmaal een jongetje kende als de hoofdfiguur, Fransje Westrate. Een kind, waarvan hij innig heeft gehouden.

Het boekt neemt ons mee naar een der Zeeuwse eilanden, vermoedelijk Zuid Beveland, in de twintiger jaren. Fransje is het jongste kind in een boerenarbeiders - gezin en leert al vroeg, dat het dagelijks brood in het zweet des aanschijns verdiend moet worden. Ondanks dat vinden zijn ouders altijd wel een ogenblik om naar hun jongetje om te zien. Vooral zijn moeder beantwoordt met een groot geduld zijn vragen over het leven, dat in Fransje's ogen zo prachtig en verbijsterend is.

En vragen doet Fransje! Hij is een gevoelig en intelligent kind, dat naar dingen informeert, die zelfs de knapste leraar niet kan uitleggen. Begiftigd met een rijke fantasie babbelt hij met zijn beminde 'Poete" over alles wat hij opmerkt, in de natuur en in het bestaan van de mensen om hem heen. Hun geloof (of gebrek aan geloof) wekt zijn belangstelling. En hij worstelt, zo jong als hij is, met die problemen waarvoor elke echte christen vroeg of laat komt te staan. De schoonheid van de schepping en het kwaad, dat verwoest. De vreugden van het samenzijn en een menselijke eenzaamheid, die onontkoombaar is. God's oproep tot heiligheid en Zijn ontferming over hen, die erkennen, dat zij machteloos staan en met zonde besmet. De schrijver noemt het boek "in zeker opzicht allegorisch". En dat is het: in Fransje's kinderlijke vragen en dromen herkennen wij onze problemen, die pas opgelost zullen worden aan het einde van de tijd.

Wie nu na deze beschrijving van Fransje zou gaan denken, dat hij een kleine pilaarheilige is, een vervelend en vroegwijs manneke, heeft het mis. Fransje is een hartveroverend spontaan jochie, dat echt ondeugend kan zijn en me herinnerde aan mijn eigen ervaringen als moeder-van-kleine-zonen. Zo zal het veel vaders en moeders vergaan, die dit boek lezen. Want zijn het gelovige ouders, dan zullen ze net als Fransje's Poete de tijd genomen hebben om met hun kinderen te praten over de Here Jezus. De Zoon van Maria. De Zoon van God. En daarom de enige mens, die sterker was dan de dood en al het kwaad in de wereld.

God, die de Bron van leven en liefde is, heeft zich aan ons geopenbaard. In een mate, die ruim voldoende is om ons tot Hem te brengen en weer te maken tot de warmlevende vrije mensen met wie Hij eenmaal zo hartelijk omging in "het Paradijs". Tezelfdertijd echter heeft Hij belangrijke vragen van ons onbeantwoord gelaten. (Zijn recht. Maar misschien ook met de bedoeling ons te leren op Zijn beloften te bouwen?) Een feit, dat menig christen vandaag in zijn zogenaamde volwassenheid voorbij holt. Of, wat nog dommer is weigert te accepteren. Met het gevolg, dat hij in zijn dagelijks

(Vervolg op blz. 7)

Het Christelijke Leven

(22)

Wat is geloof?

"Het geloof nu is de zekerheid der dingen die men hoopt en een bewijs der zaken die men niet ziet" (Hebr. 11:1), en "de dingen die men niet ziet zijn eeuwig" (2 Cor. 4:18). In Hebr. 11:1 vinden we de enige definitie van wat "geloof" is in het Nieuwe Testament, in feite de enige in de gehele Bijbel. Het komt er dus op aan dat wij deze definitie goed begrijpen. Het geloof wordt hier genoemd "een vaste grond", een "zekerheid" der dingen die men hoopt. Het griekse woord vertaald met "zekerheid" of "vaste grond" (St.V.) houdt echter méér een handeling in dan in deze vertaling uitkomt. De Nieuwe Vertaling van J. N. Darby is bijzonder goed in dit opzicht: "Het geloof is het **verwezenlijken** van de dingen die men hoopt". Dit komt er het dichtste bij. Het veronderstelt dat we die dingen in onze ervaringen waar maken.

Hoe nu "verwezenlijken" wij iets? Mag ik het met een eenvoudig voorbeeld duidelijk maken? Door onze zintuigen worden wij ons bewust van de dingen om ons heen, zodat wij ervan kunnen genieten. Mijn gezicht en mijn gehoor, bijvoorbeeld, zijn twee zintuigen waardoor licht en geluid "wezenlijk", werkelijkheid voor mij worden. Neem b.v. de kleuren: rood, geel, groen, blauw, paars; deze kleuren bestaan werkelijk. Maar als ik mijn ogen sluit, dan is kleur geen werkelijkheid meer voor mij; dan bestaat het gewoonweg niet meer — voor **mij.** Mijn gezichtsvermogen dus stelt mij in staat kleuren te onderscheiden, ze te "verwezenlijken", zodat geel ook werkelijk geel wordt voor mij, voor mijn bewustzijn.

Als ik blind ben zie ik niets, ook geen kleuren, en als ik stokdoof ben kan ik niet genieten van muziek. Maar daarom zijn kleuren en muziek er nog wel in werkelijkheid; daar verandert mijn al of niet zien of horen niets aan. En zo staat het nu ook met de dingen die, hoewel onzichtbaar, eeuwig en daarom werkelijkheid zijn. Natuurlijk kunnen wij de Goddelijke dingen niet verwezenlijken met onze natuurlijke zintuigen. Er is echter een "zintuig" dat de "dingen die wij hopen" kan omzetten in werkelijkheid — voor ons —, en dat is: het geloof! Door het geloof worden de dingen van Christus, die er werkelijk zijn, ook waar in mijn ervaring. Het geloof "verwezenlijkt" ze **voor mij.** Duizenden mensen lezen ontelbare malen Romeinen 6:6: "Onze oude mens is met Hem medegekruisigd." Voor iemand die het gelooft is dat werkelijkheid. Maar voor iemand die twijfelt, of het alleen maar met zijn verstand beaamt, zonder geestelijk licht te hebben ontvangen, is het geen werkelijkheid. Let wel: het gaat hier niet om beloften, maar om feiten. De beloften van God worden ons door Zijn Geest geopenbaard opdat wij ze zouden aangrijpen. Maar feiten zijn feiten, of wij ze geloven of niet. Als wij de feiten van het **Kruis** niet geloven verandert dat niets aan hun werkelijk bestaan, alleen ze hebben dan voor ons persoonlijk geen waarde. Het geloof dient niet om deze feiten **zelf** waar te maken, maar om ze voor ons te "verwezenlijken" en waar te maken in onze persoonlijke ervaring.

Wij moeten alles wat in strijd is met de waarheid van Gods Woord beschouwen als een leugen van de duivel. Niet omdat wat de duivel beweert op zichzelf voor ons geen waarneembare feiten kunnen zijn, maar omdat God veel grotere feiten heeft bekendgemaakt waar die andere feiten voor wijken moeten. Nu is het natuurlijk heel goed mogelijk dat we ons in bijzondere persoonlijke gevallen kunnen vergissen omtrent wat God gezegd heeft. Maar in wat God gezegd heeft omtrent het feit van het Kruis kunnen we ons nooit of te nimmer vergissen; daaraan kan nooit enige twijfel bestaan. Wij moeten geloven wat God ons gezegd heeft, hóe overtuigend de redeneringen van Satan ook klinken mogen. Want hij is een listige leugenaar!

B. Boulogne.

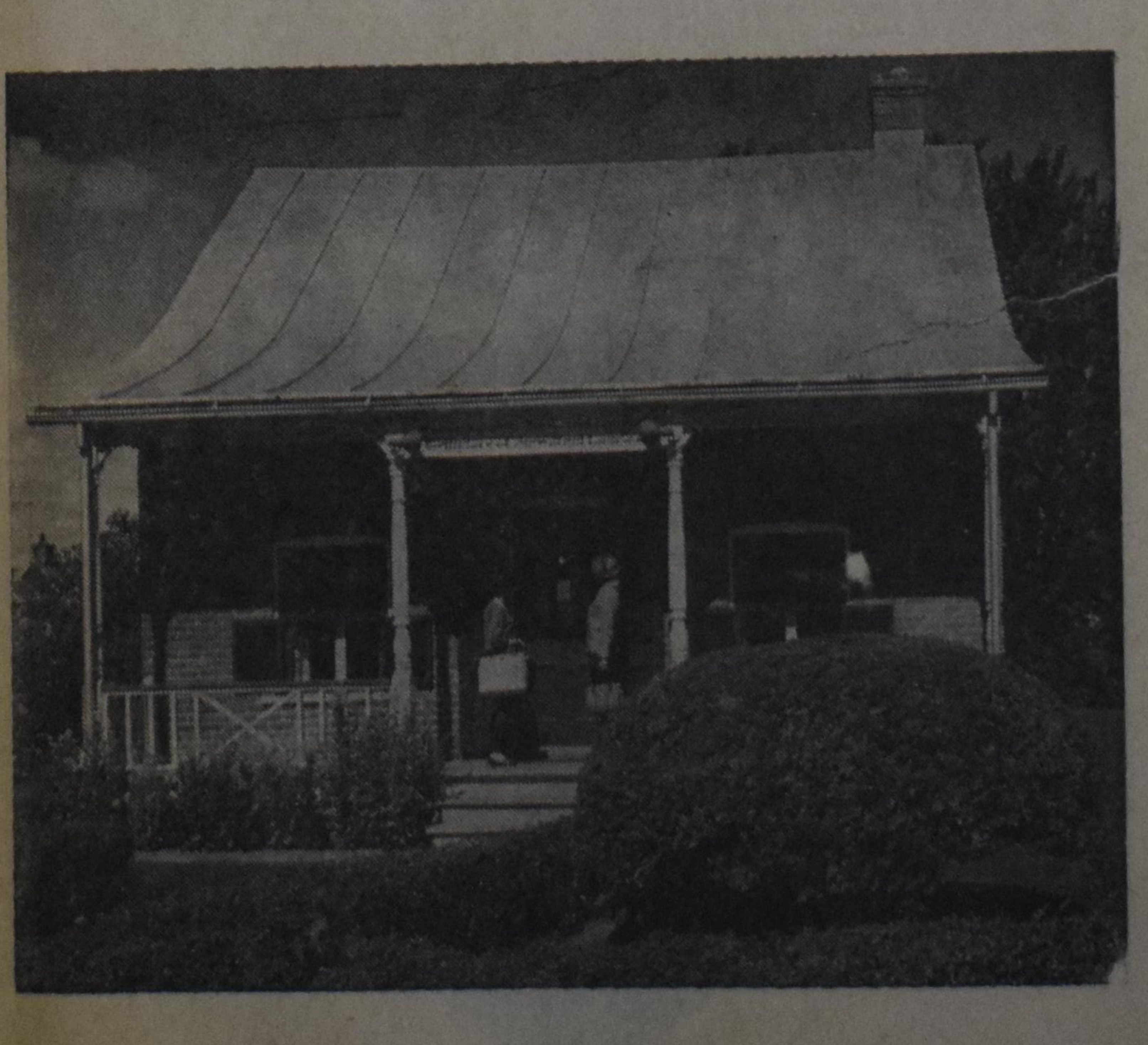
Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.
Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheidsmiddel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

Kleine Mensen en Teen-Challenge

Een lezeres in Edmonton, Alta., wier naam ons niet bekend is, heeft ons gevraagd naar het adres van de organisatie, die achter het werk staat dat door Rev. Wilkerson gedaan wordt en waarover hij onlangs het boek "Little People" heeft geschreven.

De organisatie is "Teen Challenge" en het adres is: Box 42, Agincourt, Ont.



THE BIRTHPLACE OF SIR WILFRED LAURIER, Canada's first French Canadian prime minister, at Saint-Lin in the Laurentians north of Montreal, is a national monument. (Province of Quebec Film Bureau Photo).

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FRANSJE

(Vervolg van blz. 7)

leven nimmer toekomt aan de vrede waarvan Jezus sprak: hij bekommert en verontrust zich over teveel dingen, die hij moest overlaten aan zijn Vader in de hemel. Wat we eens moesten bedenken is dat zelfs onze oudste Broeder -naar Zijn eigen zeggen- niet was ingewijd in alle geheimen van de Vader. . . Ja, raadsels zullen hier voor ons verstand altijd zijn. Maar wat Jezus ons aan het verstand bracht, met vreugdevolle klaarheid, is dat wie in Hem gelooft als de uit God geboren hogepriester deelt in de vrede van Zijn kruisoffer. Hier. Nu. Voor eeuwig.

Naar ik meen is dit de kostbare zekerheid, die Mr. Lambregtse ons in zijn boek opnieuw voor ogen wilde stellen. De Heer omschreef het als "het ene nodige". Slechts de mens, die naar God's openbaring wil luisteren met de nederigheid van een kind zal het Koninkrijk der hemelen binnengaan. Het wachtwoord is Vertrouwen: wie in zijn eigenwijsheid denkt het beter te weten dan de Koning komt er niet.

Vertrouwen . . . Hoe groot dit moet zijn, is kernachtig geillustreerd door de nederlandse schilder Troop: "Alleen de Christus kan alles redden". Christus zelf illustreerde het met de gelijkenis van de goede Herder. Een der mooiste, die ons uit Zijn mond bewaard gebleven zijn. De goede Herder zette Zijn leven in voor de schapen. Zij waren Zijn dierbaarste bezit. Nooit hoeven zij meer bang te zijn voor "de wolven" in deze wereld. Voor de dood, geheimzinnig en afschrikwekkend. Voor de machten der duisternis, die hen aan alle kanten omringen. Want als een manshoge muur beschermt hen, waar zij ook gaan, de liefde van hun Herder. Hij offerde Zijn smetteloos leven voor de schapen en ging in hun plaats door het midden der wolven, de nacht der van-God-verlatenheid in. Nu zegt Hij, en tot elk van hen persoonlijk: "Heb goede moed, want Ik ben bij je, al de dagen . . . tot aan het einde der wereld. Ik zal je veilig leiden waar Ik woon . . . aan de Bron van het leven!"

Ik vermoed, dat Mr. Lambregtse steeds aan deze gelijkenis gedacht heeft, toen hij zijn boek over Fransje schreef. Al koos hij als motief de dichterlijke woorden van de profeet: "Hij zal Zijn kudde weiden gelijk een herder. Hij zal de lammeren in Zijn armen vergaderen en in Zijn schoot dragen." (Hebt U ooit opgemerkt wat een "nieuw - testamentische" profeet Jesaja is?)

Fransje Westrate hield ontzettend veel van dit leven. Omdat hij er elke dag iets schoons in vond en met de verrukte ogen van een kleuter constateerde, dat God toch wel heel wijs moest zijn om het allemaal zo kunstig in elkaar te zetten. Maar diezelfde verrukking werd de reden, dat hij zich ging bezeren: hij ontdekte, dat aan alle mooie dingen hier een eind komt. Hij zag overal de vreemde macht van de boze, die zoveel goeds vernielt, zelfs in het leven van God's kinderen. En ja, hij voelde, dat ook zijn eigen hartje niet vrij van boosheid was . . . Het wekte in hem een diep heimwee naar de nieuwe aarde, waar geen zonde meer zijn zal en niemand meer zal schreien om een vreugde, die verloren ging. Langzaam maar zeker gaat hij beseffen, dat er pas vol-uit geleefd zal worden wanneer de hemel op aarde komt: het feest van de Here Jezus, die al God's kinderen, klein en groot, "schoongewassen" bij Zijn Vader zal brengen. Wat een geweldig feest zal dat zijn, droomt Fransje. En het allerfijnste is, dat er nooit een eind aan komt!

Ik zal de afloop van het boek niet verklappen om Uw genoegen in ons vervolgverhaal niet te bederven. Slechts hoop ik, dat het U zal gaan als mij: van nu af reken ik Fransje onder mijn vriendjes. Het soort, dat in je boekenkast een speciale plaats in neemt. Op een wijze, die bewondering verdient, heeft Mr. Lambregtse ons een blik laten slaan in de gedachtenwereld van een kleuter. Hij deed het zonder op onze traanklieren te werken. Met sobere oprechtheid en het tere inzicht van een man, die is aangeraakt door de liefde van God.

Maar dat is niet alles: ook de andere personen in zijn boek komen uit de verf. Fransje's vader is, in zijn eenvoud, een prachtkerel. Fransje's lieve moeder -die zo vurig wenst, dat God haar "eens een stapje verder mag leiden"- en haar vriend Kee van Kapelle, die huiselijk met "den Iere" confereert, zijn onvergetelijke figuren geworden. Het kerkelijke milieu, waarin Fransje opgroeit, -oud-gereformeerd? het deed me denken aan de Gebondenen van Rudolf van Reest- wordt door de auteur met een milde humor getekend. Ik genoot van de statige gebeden en de enigszins onbeholpen psalmen van Datheen. Trouwens, de hele achtergrond van het boek is overtuigend: het is duidelijk, dat de schrijver weet hoe de Zeeuwse arbeiders leefden in de twintiger jaren. Te oordelen naar al die fijne trekjes moet hij een herinnering hebben als een camera! En als U wat tobde met het dialect, dat hij gebruikt, dan heb ik goed nieuws: achterin het boek staat een woordenlijst afgedrukt. Daar kunt U leren, dat een "roenkel" een meikever is en een "kacheltje" een veulen.

Maar misschien houdt U niet van vervolgverhalen en hebt dus met Fransje nog geen kennisgemaakt? Probeer dan alsnog hem te pakken te krijgen, want "In Zijn arm de lammeren" is een boek, dat Uw aandacht waard is. Het is ook een christelijk boek. In de ware zin van het woord. Omdat het, ouderwets gezegd, onze zielen vertroost en geschreven werd vanuit een levende hoop. Iets, dat je tegenwoordig van veel lectuur in christelijke kring niet meer kunt zeggen. Toen ik het uit had -en ik las het twee maal achterelkaar uit- bepeinsde ik, dat Mr. Lambregtse met dit ene boek meer voor zijn broeders en zusters gedaan heeft dan menig theoloog-met-naam in jaren van Schriftstudie en debat. Hij mag eraan begonnen zijn als een In Memoriam voor zijn zoontje. Maar hij eindigde met ons allen te wijzen op ons hemels Vaderland. En terecht: geen gelovige kan door deze zieke wereld reizen zonder het stralende vergezicht van Openbaring 21.

Het verwondert mij daarom niet, dat dit boek in Nederland al de derde druk beleefde. In een tijd, waarin zovelen zich in het zweet werken om aan te tonen, dat het Rijk van God "zie hier" of "zie daar" is, moet het wel een verkwikking zijn om te horen, dat het nog steeds is waar het tot de laatste dag zal wezen: groeiend in de harten der burgers!

Tini Van Ameyde

FROM THE DESK OF REV. J. D. TANGELDER

C. S. Lewis in one of his books tells of his search for joy, a spiritual journey which led him from the Christianity of his youth into atheism and then, by way of theism back to Christianity. He describes his conversion as "surprised by joy."

Joy is a rather scarce commodity in our mad and violent world. It is natural that there should be sad people in this world filled with problems and the continual threat of global warfare always so real and haunting. So much is being said about the possibility of living creatures on other planets. Yet the Martian who would step out of his capsule one day would have little cause for reporting to his control station that he had found a planet filled with creatures who had discovered the secret of joy. Even Christians who supposed to have found the secret of joy, show so little of it. H. L. Mencken defined one variety of Christian thought as the "haunting fear that someone, somewhere may be happy." Of course, this is ridiculous. Yet it is thought provoking. The Christian faith is not like other religions characterized by uncertainty and fear. Faith in God dispels fear. Jesus said: "These things I have spoken unto you, that my joy may be in you, and that your joy may be full." In the Old Testament we find this beautiful thought "...for the joy of the Lord is your strength."

Why is there such a lack of joy amongst Christians? Much Christianity since Christ's first coming has been grim and severe. Some feel that Christians should not laugh. The world is under sin. Trouble is all around us. God is so severe. And here is the problem — a failure to properly understand God. Dr. A. W. Tozer wrote: "The Christian life is thought to be glum, unrelieved cross-carrying under the eye of a stern Father who expects much and excuses nothing. He is austere, peevish, highly temperamental and extremely hard to please." The truth is that "the hardness of God is kinder than the softness of men, and His compulsion is our liberation." (C. S. Lewis). When God has taken hold of you through Jesus Christ His Son and through the work of the Spirit, you'll find that gloom will be dispelled. The new found fellowship with God is then delightful beyond all telling. The God of the Bible is not temperamental or mean. What He is today, we shall find Him tomorrow and forever. When you have God in your life you have the joy that God Himself possesses and which He shares with His children. God is easy to live with. He remembers that ye are but dust. He knows our weaknesses better than we do ourselves. He has more patience with us than we have with our fellowman. Christians don't need to be jumpy or scared. We don't please Him by desperately trying to make ourselves good and trying to be nicer than nice. We please Him most when we throw ourselves into His arms of mercy with all our imperfections and failures, and believing that He forgives and that He understands. Should Christians be radiant? Of course they should be! We have the victory already. Christ has overcome the world and "we are more than conquerors through him that loved us." Therefore the Bible tells us also to "rejoice in the Lord always." Is this not asking too much? Not if we realize that we share our life with the God who knows no failure or frustration and whom we can call through Christ-Father. Find inspiration for your daily living in Him" who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy."

CORRECTION

In the article on Thanksgiving in the column "From the desk of Rev. J. D. Tangelder (C.C. of September 25) a mistake has crept in.

The sentence:

"Genuine and profound gratitude is found only when there is a deep sense of need and true spirit of independence upon God."

should read:

"Genuine and profound gratitude is found only when there is a deep sense of need and a true spirit of *dependence* upon God."

And the sentence:

"If a man objects still more to the truth that his salvation is entirely and solely dependent on the grace and mercy of God."

should read:

"If a man objects to God's love he objects still more to the truth that his salvation is entirely and solely dependent on the grace and mercy of God."

Our apologies for these mistakes.

Editor

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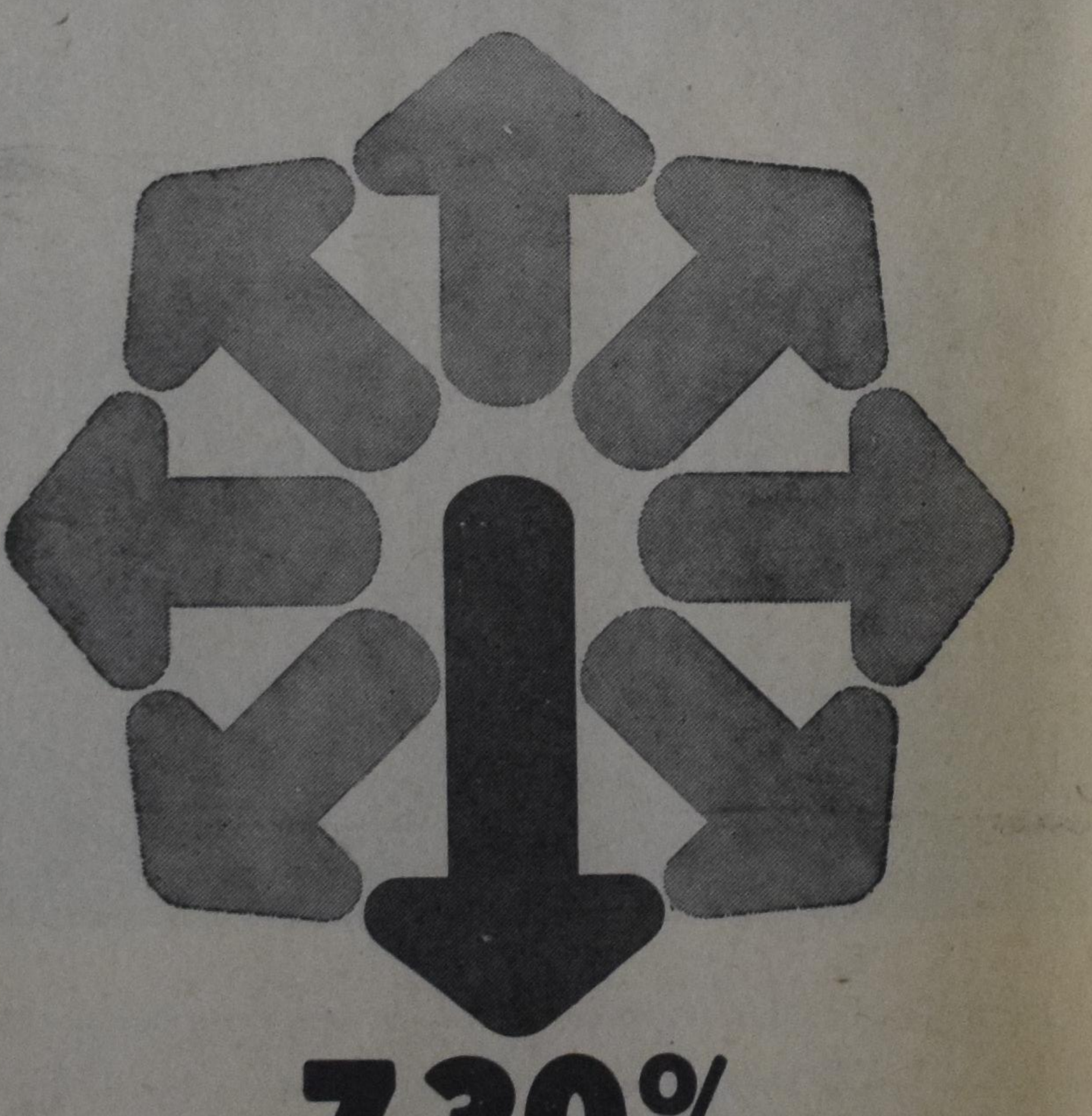

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RICHARD WURMBRAND UNDER ATTACK ②

The sense of attitude of some church leaders is that a church, which accepts to operate under the control of atheistic dictatorship, is still a church. This is not Christian doctrine. John Bunyan was put before the alternative to sit 12 years in prison or to submit his faith to the control of a Christian King, who had the fancy to impose on all his subjects the duty to worship according to a prayer book and rules, which he favorised. Bunyan chose prison and did not accept such a control. Many were burned at stakes because they refused the control, not of an atheistic dictatorship, but the control of men who wished to impose upon them another form of worship than that which their conscience obliged them to.

They say that the official Baptist church observes the state laws. Christ has said, that we should preach the gospel to all creatures. The laws of the Soviet state forbid any mission.

Christ has taught, that we should bring the children to Him. The laws of Soviet forbid Sunday schools and youth work. The Soviet law punishes those who teach their own children about Christ, with taking away the children from their parents. We have given very much documentation on this fact. Who respects such laws instead of God, betrays Christianity.

Articles have been written which stated that those about whom I reported that they are imprisoned, were not members of the Baptist churches, recognised as such in the USSR. May I ask: "Recognised by whom?" They do not belong to Baptist churches, recognised by mass-murderers, but they are recognized by the children of God in Russia, and however many articles church leaders may write, the fact is that the great bulk of Baptists in the whole free world is now on the side of the underground church, and not on the side of the official traitors. The very fact that so many articles are written in all countries against the position of Jesus to the Communist World, shows the great impact, which the mission has had. Children of God in the free world just scented: "Here is the truth"!

The assertion, that the breakaway group, as they call the underground Baptist church, has never been large, shows lack of information. Before the split in 1961, the Russian Baptists were 550,000. At the last congress of the official Baptist Churches, less than 300,000 have been represented, this according to the figures, given by themselves, which means that the Baptist Union of the USSR has split in two halves on the question of loyalty towards the Red Dragon or refusal to obey the Anti-christ. In the eleven years, which have passed since, the official churches did not grow, because they obey the law, and the law hinders them to baptise new converts. They themselves have published, that having 5,000 churches, they have baptised in three years 13,000 souls. Just take a pencil and calculate! You will see that they have baptised in every church every year 0.75% of one soul. What a lamentable Christian life!

We have proofs from the Soviet press, reports from the underground church, and pictures proving, that the underground Baptists with their families is considered today by themselves to be of around 5 million, whereas the number of the official baptists stagnates. They have remained at what they have been eleven years ago.

Now I come to an insinuation, mentioned in the articles, that I use strong methods of raising money in the Western world. I never answer personal attacks, neither insinuations. They are surely right, that I raise money, without ever asking for it. You may write to our missions in the various countries (Jesus to the Communist World mission exists now in 45 countries of the free world) and you will get our audited account. Only last year, we helped the underground church for over half a million dollars in Bibles and literature. We helped families of Christian martyrs for approximately 300,000 dollars. No institution can spend a big sum of money on an item, without this being seen in their audit. I challenge my attackers to produce their audit and to show, if they have even given 10 dollars for the families of Christian martyrs, about whom they express concern and for whom they pray. The best prayer for one who needs help is to help him.

They object that I defend the Baptists of Russia by name, yet they find it right to attack me by name. This is not a Christian manner.

There will be some men who will perish. Obadiah, verse 16 says: "They shall be as though they had not been." There are others, about whom it is written that they will be eternally in the kingdom of the Father with those, who have helped the little brethren of Jesus who are in prison. The catacombs of Rome are full with the names of martyrs. A Baptist, John Fox, has written his classical book called 'The book of Martyrs', in which he tells the story of everyone by name. I do not know how you can help a Christian in prison otherwise than by name. How can you send parcels to them otherwise than by name? You cannot send parcels to an abstraction, and as I personally am not a rich man, and the number of prisoners in the Communist World is huge, I have to encourage others to help the Christians in the Soviet Union by protests and by active relief, which they could never do without knowing the sufferers by name.

I am very grateful for those attacks. Five years ago, we started Jesus to the Communist world in one country. Since then, it has expanded to 45 countries. It is the fastest growing mission in the world. Its income has increased in five years by 2,000 percent. We owe it to the many attacks, which make people attentive to our message. Just continue with your attacks, please. The rank and file Christians and pastors all over the world are on our side.

Yours very sincerely,
Richard Wurmbrand.

5,000 'MANSEC' EDUCATORS IN ECUMENICAL PLUG SCHOOL

GRAND RAPIDS (EP) — "Nonpublic education is the savior of this country," Archbishop Fulton J. Sheen told some 5,000 educators here during the first convention of the Michigan Association of Nonpublic Schools Educational Conference (MANSEC) at summer's end.

The retired Roman Catholic, whose podium was shared by Protestants representing the Missouri Synod Lutheran Schools and the National Union of Christian Schools (primarily the Christian Reformed constituency), added that the motive of the convention "goes beyond our right to be supported and derives its inspiration from patriotism."

The archbishop emphasized that he was against the union of church and state, but... "not opposed to the union of state and religion. We have a mission that will affect our children's children. We also have a mission to the non-churched who are searching for something transcendent. God is stirring among our nation..."

The convention was a historic first-of-its-kind gathering in Michigan. When the state's Proposal C (Michigan's constitutional amendment prohibiting any direct or indirect aid to nonpublic education) passed at the polls nearly two years ago, the end seemed to be near for such aid. But the 5,000 people gathered represented 200,000 Michigan children, and the issue seems much alive.

The Michigan Bookmans Association had threatened reprisals against book exhibitors attending the conference, nevertheless some 100 professional exhibits were on display. Ivan Zylstra, president of the Michigan Association for Nonpublic Schools, announced that the bookmans association was preparing for a legal fight on the matter after the conference.

The convention was geared to the issue not of federal aid, but rather to exploring the improvement of quality academic and God-centered education, its promoters declared. This was sought in general sessions with guest speakers and some 150 sectionals in six general categories: religious education, special education, elementary education, secondary education, youth involvement, and adult involvement. Sectionals varied from "Alternatives to Letter Grades" and "Law and Discipline" to sectionals on child drama, language arts, music, prayer groups, "Psychology and Religious Education," and many others.

Eight political figures, including Congressman Gerald R. Ford, U.S. Senator Robert P. Griffin, and Michigan Attorney General Frank J. Kelley, appeared at the second general session — each one championing a pluralistic system of education and encouraging the delegates with promises of political support. Both Ford and Griffin made clear that President Nixon will have a tax reform bill before the next Congress, including relief for nonpublic schools in the form of tax credit for parents.

Dr. Lester De Koster, editor of The Banner — opened the conference. The closing address was delivered by Dr. Melvin Kieschnick, director of education for the St. Louis-based Missouri Synod of Lutheran Schools. Dr. DeKoster emphasized that this first convention... had as its scope "the hope of the world."

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PICTURES FROM BREUGHEL

In response to reader's reactions to the poem "Carrot Rust Fleas, 1954" by Robert D. Swets, in the September 5 issue, the poet states that the poem is "a pack of lies" remotely approximating a story told to him by a friend from Holland Marsh. Swets elaborated upon the story to give the poem its present epic quality. The friend of whom he was thinking when he wrote the poem had lived in a refugee camp and had witnessed the flooding of the marsh in 1954.

A photograph of the friend in a rowboat floating on the inundated marsh appeared in the **Toronto Daily Star** at that time. Carrot rust fleas were some of the pests that threatened the muck farmer, but the friend's father had no worry about this enemy of the gardener, as he had started the first chicken farm in the marsh. The friend, should he be reading this, will certainly recognize some of the details in the poem as ringing true.

Some readers have asked for more work by this poet. We are happy that Mr. Swets sent some more poems upon our request. The poems are part of a series on paintings by Pieter Breughel. Other poems in this series have been published earlier in **Calvinist-Contact's** literary supplement a year ago. We hope you'll enjoy these poems as well.

C.W.B.

the corn harvest 7

the little blue flowers
straight stemmed

settled in his eyes
with his sleep

the sun surveyed the warm boy
carefully before beginning

its descent. the wild eye
grasped

for a stone to tie to
it was an afternoon whose passing
even the sun

was hesitant
to begin.

Robert Swets

the wedding dance in the open air 8

of a wedding long ago forgotten
unimportant

we are presented a snatch of
disordered order, caught

from chaos by a few wild
horsehairs, tufts of grey

matter, dipped in mud.
all of the dancers leaping about,

venting their most excited of all
earthly extravagances — a wild dance

metering in feet the pulse of
love in celebration

all of the effort expended in an act
of intense dramatic inconsequence.

Robert Swets

hunters in the snow — #3

everyone is cluttering about,
awaiting their arrival

there are satisfied looks
much like the object

gives to its shadow,
recognizing the intent

of its two-dimensional
representation.

bearing gifts through the snow
so thick it covers their footprints,

delivering meat to the court
of the sullen inn

to the fire someone had built
anticipating their arrival.

O Vergil! and how was it
that you appeared

standing carelessly in the area
before the wanderer,

knowing none of the preparations,
stumbled by?

Robert Swets

the parable of the blind 9

if there were a happiness
among their blind rags,

it must have been an insolent contempt
for invisible partialities

but then, they were lucky.
they did not have to see the fat, dark

woman, wet with grease,
waddling out among the brown reeds

only the flecks of paint pointing out
where the master had changed his mind

over the vision of an imperial castle,
crowded with angels, he chose

an innocent marsh, packed with the
cattails of golden angels eyes.

Robert Swets

children's games 10

we are all and each drunkards,
performing each his own
unique in every

conceivable degree
of intensity — but we
are all and each men,

living as men, envisioning
as men, planning, despairing,
drinking as men once children

grouped together
under a simple noun
we graduated to such extraordinary being

compounds of contradictions,
each as unexpected
as a child's remark or a

unique game, set loose by two
warm quarts of wine or some other
approriate intoxicant,

each one returns occasionally
to the warm earth.

Robert Swets

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BOOK REVIEWS

The Myth of over - Population

by Rousas J. Rushdoony Nutley, N.J.: The Craig Press, 56 pages, $1.50. Reviewed by Rev. Michael De Vries

The population explosion is real! In 1800 the world population stood at less than one billion people. By the end of 1970, it had passed the 3½ billion mark. By 2010, at the present rate of 2 percent growth rate, it is estimated that it will have doubled to seven billion. For all who share this single planetary home these facts must be of great concern. Here is one of the world's major issues.

Needless to say, I became surprised and dismayed to read this booklet. The author pooh-poohs this concern about our population and labels any suggestion about a population crisis as socialistically inspired. Socialism is blamed for decreasing production, for increasing the population among lower classes, and, by some strange twist, promoting birth control. (p.11) All this talk about over-population is simply a myth, the author contends. "Socialism always faces over-population; a free economy does not." (p.10).

Rushdoony concludes his book in an extremely hostile manner. He writes: "We are clearly in the last stages of humanism and its decay, in the last days of Enlightenment culture ... The world is ripe for plague. The prospects for depopulation are fearfully real; the prospects for over-population are largely fictional. Those most involved will perish first. Those who are most involved include both those who love and those who hate this humanistic culture and have nothing else ... And those who, like Lot's wife, love the perishing world and turn back to it because they cannot live without it, they too shall perish." (p.50) It's a strange book!

☆

The Christian Church and the Old Testament

by A. A. Van Ruler. Grand Rapids, Michigan. William B. Eerdmans Publishing Company, 1971. 104 pages. Price $2.45. Paperback. Reviewed by Rev. Adam Persenaire.

This is not a book for the average reader of this paper. In fact, even most students of theology would have to read it more than once to be able to follow the author's erudite reasoning. But, although it may be difficult to digest van Ruler's detailed analysis of his subject, it is quite clear what his basic viewpoint is in regard to the Old Testament. For he himself states that his main purpose in this book is to answer the question: How does the Christian Church evaluate and use the Old Testament? Moreover, as one reads the book, it becomes evident that for the author it is not only a question, how the Church does this, or has done so; but also, how it should evaluate and use the Old Testament.

In the introduction, the author first gives a brief summary of ten current views of the Old Testament, ranging from that which completely disparages this part of the Scriptures and ending with the traditional view which seeks to interpret the Old Testament in terms of salvation history. Although, in general, he agrees with "the [Reformed] standpoint that sees the Old Testament as indispensable for understanding the New Testament in its historical sense," yet he also maintains that "now, in the twentieth century, we need to explore the whole problem anew from the standpoint of systematic theology on the basis of the findings of historico-critical investigation."

To me it seems that these two statements, put side by side, somewhat explain the author's unusual treatment of the Old Testament. For example, because in his estimation the Old Testament is primarily oriented to the kingdom of God, rather than to the redemption of man, and consequently more concerned with the earth and with time, it is of greater value than the New Testament. He even goes so far as to say that exegetically "to use the Old Testament as a canonical source for preaching Christ" is not permissable. According to van Ruler one may use the Old Testament for preaching Christ in a homiletical way, but he denies that the Old Testament itself already saw Christ. In other words, for him the revelation of God in Jesus Christ is an altogether new phenomenon. This does not imply that according to the Old Testament such a new phenomenon might not appear. But the old Testament itself does not define what the new thing which might come would be. For he writes: "The Old Testament cannot be reduced unequivocally to one promise. There are many promises, some of them contradictory. As a result, the Old Testament is fragmentary — a torso — not only in the sense that it still expects something, but also in the sense that it *does not know exactly what it expects* [emphasis, A. P.] In the Old Testament view of the future even the relation of the kingdom of Jahweh to the messianic kingdom is never very clear. Hence a Christian theologian who assumes that God has cut this knot in Christ and given in him a plain fulfilment of all the contradictory promises is oversimplifying. Greater reserve is necessary here. To the very depths of Old Testament expectation, the people of Israel, as a people, the land, posterity, and theocracy play a role that cannot possibly be eliminated. This role cannot be altered by regarding Christ and his Church as fulfilment, in other words, by spiritualizing. There is a surplus in the Old Testament, a remnant be fitted into the New Testament fulfilment." (P. 45)

The above quotation is not the only one which purports to show the incongruity between the Old and the New Testament. On the contrary, this book is full of such statements. According to van Ruler, "there are in the New Testament certain matters of which no trace is found in Old Testament expectation." For example, he states, on page 50: "The deity of Jesus Christ cannot be derived from the Old Testament or understood in the light of it, and only indistinctly can this be said of his pre-existence. It is also very doubtful that the doctrine of the Trinity has any Old Testament roots."

Taking all these statements together, it is not surprising that van Ruler draws the conclusion "the Old Testament neither can nor should be expounded christologically, but only eschatologically, in other words, *theocratically*." Neither is this all. But the author would claim also that this is to be regarded as a plus. According to him, there is in the Old Testament "a profound confidence in the goodness of the world, the serviceability of man, and the possibility of sanctifying the earth." Furthermore, he states, "this the Church needs for its own life, to keep it from hopeless entanglement in the problems of sin and atonement, as though only dark shadows lay on the earth and life. For God's sake it needs to be more human and secular than it has hitherto let itself be in its tradition." Again, for him the surplus of the Old Testament is also to be found in its social ideals. He claims that the New Testament "leaves us in the lurch in respect of life in society on earth and in time, ... This is where the Old Testament has its own independent significance for the Christian Church."

This reviewer is ready to concede that the Christian Church traditionally may have neglected to see the social implications of the gospel. But I radically disagree with van Ruler, when seemingly he pleads for Christian social action that can be engaged in independently from the redemptive work of Christ, as realized in the cross and the resurrection. It is my firm conviction that the realization of the kingdom of God can never be divorced from the soteriological work of God who became man in Jesus Christ. It is only in Christ Jesus that God has revealed himself both as Lord and as Savior. Moreover, since the whole Bible was given to man in his fallen state, no man will acknowledge God as Lord, unless he has first learned to know him as Savior. I do not, as does van Ruler, consider the Old Testament as a special canon in the Christian Church. Nor do I believe that present-day Israel, and history, and creation can be viewed apart from the church. In fact, I thoroughly disagree with the question on the last page of this book: "Or is the Church only one among many forms of the kingdom of God, and does its catholicity consist precisely in the fact that it respects, acknowledges, and holds dear all forms of the kingdom, for example, even the people of Israel?"

This reviewer realizes that his criticism, given in this brief form, is not a sufficient answer to the problems raised by van Ruler in connection with the Church's use of the Old Testament. Indeed, there are many weighty arguments for his position which I, who am not an expert theologian, would find difficult to refute. But I am afraid that van Ruler, like so many theologians today, fails to realize that one can never come to a true appreciation of the Scriptures as the inspired Word of God when he subjects them to the modern historico-critical method. Moreover, van Ruler confuses inspiration with divine illumination, when he states that "inspiration is in the present tense, as well as in the perfect." For him this means that "the concept (of inspiration) tells us not just how the Scriptures came into being *then*, but also how it is to be heard and to be read *now*."

Although this review has been rather critical in nature, I do want to acknowledge the fine and true observations which the author makes in the last chapter of his book about the necessity of the Old Testament for the Christian Church.

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Psalm 150

Op 12 Dctober 1972 hopen wij met onze geliefde Ouders, Grooten Overgrootouders

J. J. NANNINGA
en
B. NANNINGA-HUIZENGA

de dag te herdenken dat zij 60 geleden in het huwelijk zijn getreden.

Hun dankbare kinderen:
K. Buikema
G. Buikema-Nanninga
Scarboro, Ont.
G. Maring-Nanninga
Australia
J. Dykhuis
A. Dykhuis-Nanninga
Loppersum, Ned.
J. K. Hoekstra
R. Hoekstra-Nanninga
Groningen, Ned.
D. Nanninga
R. Nanninga-Weessies
Willowdale, Ont.
N. Nanninga
John Nanninga
W. Nanninga-De Vries
L. Nanninga
A. Nanninga-Slagter
P. Nanninga
G. Nanninga-De Vries
Loppersum, Ned.
J. J. Nanninga
G. Nanninga-Gelderloos
Meppel, Ned.
A. Wierenga
B. Wierenga-Nanninga
Groningen, Ned.
38 klein en
32 achterkleinkinderen

N. Tuinen 16, Loppersum, Gr.
The Netherlands

The Lord willing, on October 1st, 1972 we hope to celebrate with our dear parents

JOHN BAKER
and
HELENA BAKER (nee Elema)

their 25th wedding anniversary.

Thankful to the Lord we pray that our Heavenly Father will continue to bless them and keep them in His care.

Children:
Dan & Mary Baker,
London, Ont.
Warner, Ralph, Ed, John,
Janice, Diane, Linda, Nancy

R.R. #3, Strathroy, Ont.

Grateful to the Lord and with much happiness we hope to celebrate D.V. on October 17th, 1972 the 25th wedding anniversary of our dear parents

HENDRIK BYKER
and
CORNELIA BYKER (Oosse)

"Now the Lord of peace himself give you peace always by all means." II Thessalonians 3:16a

Children and grandchildren
Ralph and Anna Buter
(Byker)
Randy, Angela, Kevin
Williamsburg, Ont.
Nancy Byker and
fiancé Larry Sloan
John, Bill, Linda, Christine
Brinston, Ont.

Home adress:
R.R. 1, Brinston, Ont.

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for many occasions.

The Lord willing, on October 2, 1972 we hope to celebrate with our dear parents:

ANTON VAN WYK
and
DOETJE VAN WYK
— DEELSTRA

their 25th wedding anniversary.

Thankful to the Lord, we pray that our Heavenly Father will continue to bless them and keep them in His care.

Their children:
Sylvia, Audrey, Joan,
Dorothy and Nancy

Camlachie, Ontario

On Aug. 26, 1972 the Lord took into Glory our beloved son and brother-in-law

JOHN HILT

at the age of 44

Revelation 14:3

Our prayer for his wife Agnes and their children is that the Lord may comfort and strengthen them.

Frances Vander Vies-
Ypma
Bellingham, Wash.
Pete and Shirley
Speelman
Bellingham, Wash.
Jack and Hilda
Struiksma
Sylvana, Wash.
Lyle and Ann Yett
Salem, Oregon
Tom and Thelma
Boschma
Beaverton, Oregon
Marilyn Vander Vies-
Vander Burg
Artesia, Calif.
Connie and Le Ann
Vander Vies
Pala, Calif.
Karl and Toni
Vander Vies
Ontario, Calif.
Sidney and Alice
Andringa
Stanwood, Wash.
Tom and Rita
Vander Vies
Arlington, Wash.
Len and Rena Faber
Burlington, Wash.
Martin Vander Vies
Jr.
Bellingham, Wash.

Op Zaterdag 16 September 1972 heeft de Here tot zich opgenomen in Heerlijkheid, na een ziekte van ruim acht maanden, onze innig geliefde vrouw, moeder, dochter, zuster, en tante

GERRIE KORT
— JONKER

Op de leeftyd van 28 jaar

Haar getuigenis dat zij naar Jezus ging is onze troost.

Albert Kort,
Clarence, Jimmy
Sandra
and familie Jonker

Barrie, Ont.

"Exercise thyself unto Godliness"
I Timothy 4:7b

Our Lord, on September 16, 1972, took our dear Calvinette Counsellor

CHERRIE KORT

In her 29th year

To her heavenly home for Eternal Communion with our Lord.

Our prayers for her husband Albert and their children Clarence, Jimmy, and Sandra, is that they may find their strength and comfort in our Savior.

Forever remembered by her Senior Calvinettes:

Teresa Christiaans
Linda deBoer
Suzanne Duiker
Margaret Koole
Teny Kort
Rita Lucas
Hilda van Beek
Marianne vande Hoek
Elizabeth vander Horst
Evelyn vander Meer
Joyce van Dyke
Patricia Veenstra
Deanne Verkuyl,
and other counsellors
Hermina Dykxhoorn
Willie Eisses

All of Barrie, Ontario

Door de gemeente als ouderling gekozen op 10 September heeft het God plotseling behaagd op 12 September in Zijn eeuwige heerlijkheid te bevestigen onze geliefde Man, Vader en Grootvader

PETER SCHALK

op 65-jarige leeftijd na een gelukkige echtvereniging van 42 jaar.

'k Zal dan gedurig bij
U zijn;
In al mijn noden, angst
en pijn
U al mijn liefde waardig
schatten,
Wijl Gij mijn rechterhand
woudt vatten.
Gij zult mij leiden door
Uw raad,
O God, mijn Heil, mijn
toeverlaat;
En mij, hiertoe door U
bereid,
Opnemen in Uw
heerlijkheid.
Psalm 73:12

Mrs. G. Schalk
and family

220 - 19th St., North
Lethbridge, Alberta

Early on Sunday morning, September 17th, 1972, our Lord took up unto His Eternal Home

YVONNE LEONA
TeBRAKE

at a tender age of almost five and a half years. Dear daughter of one of our members, Mrs. Joyce TeBrake.

We pray that our merciful God will grant comfort and peace to her mother, father, sister, and brothers.

"As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; To such as keep his covenant, and to those that remember His commandments to do them. Psalm 103:15-18.

The King's Daughter's
Ladies Society
Welland Junction,
Ont.

The Lord in His infinite mercy, took unto Himself, after a long illness, our dear husband, father and grandfather

JACOBUS MOLENAAR

in his 70th year

We rejoice in the knowledge that in Heaven there is no pain and no suffering.

A. Molenaar
(nee Gons)
Landsmeer
Jaap & Hanneke
Molenaar
Maassluis
Antoon & Frank
Molenaar
Landsmeer
Willy & Panc
Batelaan
Woudenberg
Annie & Jan Goede
Molenaar
Andy & Nel Molenaar
Langley, B.C.
Johan & Tiets
Molenaar
Landsmeer
Hank & Celia
Molenaar
Wageningen
Rita & Menno
Dykstra
Joure, Fr.
and 21 grandchildren

The funeral took place in Landsmeer on Friday, September 29th, 1972, the Reverend Bade conducting the service.

De Vrouwenvereniging "Bidt en Werkt" van Bowmanville, Ont., betuigt hiermede haar diep medeleven aan onze Presidente en haar familie met het verlies van hun man en vader

MR. H. HOGETERP

Moge de Here hen troosten en sterken in dit zware verlies.

Het Bestuur

On Thursday, September 21, 1972

MR. HENRY HOGETERP

aged 62 years

went home to be with the Lord. He left behind him his dear wife:
Paricia Hogeterp

His devoted children:
Ralph and Marian
Hogeterp
Centreville, N.S.
Henry and his
fiancee, Rita
Vancouver, B.C.
Mary and Don
Hoekstra
Orono, Ont.
Ted and Betty
Hogeterp
Oshawa, Ont.
Grace and Gerry
Talsma
Harley, Ont.
Gerald and Jackie
Hogeterp
High River, Alta.
Wilma and Bill
Van Huizen
Beamsville, Ont.
Trudy and John
Eisses
Centreville, N.S.
Alice and Simon
Jansen
Chicago, Ill.
Jacob Hogeterp
Hamilton, Ont.
Sari and Corrie
Hogeterp
Hamilton, Ont.
and 22 Grandchildren

We mourn because an earthly joy has been taken away. But we can rejoice in the hope our loved one left with us: As far as the east is from the west so far has He removed our sins from us Ps. 103: vs. 12

We can therefore look forward joyfully to the final resurrection

Praise to the Lord The
Almighty
The King of Creation

20 Martin Rd.
Bowmanville, Ont.

Langs deze weg willen wij allen hartelijk bedanken, die tijdens de ziekte en het overlijden van onze man en vader

JACOB VAN DER VEEN

hun medeleven hebben betoond.

Wed. W. VanderVeen-
Bijzitter
en kinderen

Brampton, Ont. September 1972

The family Schenk would like to thank all friends and relatives for the community of Saints they experienced during their recent bereavement. It was a real Christian comfort.

91 Mountainview Rd. N.,
Georgetown, Ont.

NANCY HYSTEK

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B. J. Gerrits,
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The Christian Life

(22)

What is Faith?

'Now faith is the assurance of things hoped for, the proving of things not seen' (Hebr. 11:1), and: 'the things which are not seen are eternal' (2 Cor. 4:18). I think we all know that Heb. 11:1 is the only definition of faith in the New Testament, or indeed in the Scriptures. It is important that we should really understand that definition. You are familiar with the common English translation of these words, describing faith as 'the substance of things hoped for' (A.V.). However, the word in the Greek has in it the sense of an action and not just of some thing, a 'substance', and I confess I have personally spent a number of years trying to find a correct word to translate this. But the New Tanslation of J. N. Darby is especially good in regard to this word: 'Faith is the substantiating *of things hoped for'. That is much better. It implies the making of them real in experience.*

How do we 'substantiate' something? We are doing so every day. We cannot live in the world without doing so. Do you know the difference between substance and 'substantiating'? A substance is an object, something before me. 'Substantiating' means that I have a certain power or faculty that makes that substance to be real to me. Let us take a simple illustration. By means of our senses we can take things of the world of nature and transfer them into our consciousness so that we can appreciate them. Sight and hearing, for example, are two of my faculties which substantiate to me the world of light and sound. We have colours, and these colours are real things. But if I shut my eyes, then to me the colour is no longer real; it is simply nothing — to me. *With my faculty of sight, however. I possess the power to 'substantiate', and by that power yellow becomes yellow* — to me. *It is not only that the colour is there, but I have the power to 'substantiate' it. I have the power to make that colour true to me and to give it reality in my consciousness. That is the meaning of 'substantiating'.*

If I am blind I cannot distinguish colour, or if I lack the faculty of hearing I cannot enjoy music. Yet music and colour are in fact real *things, and their reality is unaffected by whether or* not I am *able to appreciate them. Now we are considering here the things which, though they are not seen, are eternal and therefore real. Of course we cannot substantiate divine things with any of our natural senses; but there is one faculty which can substantiate the 'things hoped for', the things of Christ, and that is: faith. Faith makes the* real *things to become real* in my experience*. Faith 'substantiates'* to me *the things of Christ. Hundreds of thousands of people are reading Rom. 6:6 'Our old man was crucified with Him'. To faith it is true. To doubt, or to mere mental assent apart from spiritual illumination, it is not true.*

Let us remember again that we are dealing here not with promises, but with facts. The promises of God are revealed to us by His Spirit that we may lay hold of them; but facts are facts, and they remain facts whether we believe them or not. If we do not believe the facts of the Cross they still remain as real as ever, but they are valueless to us. It does not need faith to make these things real in themselves, *but faith can 'substantiate' them and make them real in our experience.*

Whatever contradicts the truth of God's Word we are to regard as the devil's lie, not because it may not be in itself a very real fact to our senses, but because God has stated a greater fact before which the other must eventually yield. Now in particular personal experiences it might be quite possible for us to deceive ourselves as to what God has said. But of the fact of the Cross there can never be any such question. We must *believe God, no matter how 'convincing' satan's arguments may appear.* Let us never forget that *he is a skilful liar.*
From 'The Normal Christian Life' by Watchman Nee. Victory Press, London and Eastbourne

B. Boulogne

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Feen-A-Mint. Naturally

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Answer

ACROSS
1. Nonalcoholic, as a drink
5. Glass water bottle
11. Hint
12. Beginning
13. Ascend
14. City (Wis.)
15. Levels
17. Eleanor ——, swimmer
18. Marry
19. Oolong
22. Sloth
23. Cheerfulness
26. Dinner course
29. The beach
30. Pledges
32. Close to
33. Belonging to us
34. Churchill's title
37. Trial
40. Strong thread
42. Baseball referee
45. Affixes
46. Climbing plants
47. Slash
48. Man's property
49. Vegetables

DOWN
1. Twist
2. Shade of green
3. Joined, as metals
4. Cardinal number suffix
5. Heart (med.)
6. Constellation
7. Wealthy
8. Exchange premium
9. Sibelius' land
10. Foes
16. Artist's workshop
20. Half an em
21. Declare
23. Mr. Snead
24 Owns
25. At home
26. Knife-like implement
27. Greek moon goddess
28. Behold!
31. Solar deity (var.)
34. Move sideways
35. Kind of black ink
36. Pauses
38. Resorts
39. Prong
41. Stinging insect
43. Rodent
44. Large worm

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